

Gur Balam Sakhian

Stories of Beloved Guru Gobind Singh

Bhai Sahib Bhai Vir Singh

Translated By

M. L. Mongia



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Bhai Vir Singh Marg, New Delhi-110001

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Bhai Vir Singh
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ISBN : 978-93-80854-24-3

© Bhai Vir Singh Sahitya Sadan, New Delhi
1st Edition, 2010

Publisher :

Bhai Vir Singh Sahitya Sadan
Bhai Vir Singh Marg
New Delhi-110001

Printer :

Print Media
1331, Chok Sangatrashan,
Paharganj, New Delhi - 110055
(m) 9810765258

Price : 100/-

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INTRODUCTION

The Lord sent Guru Nanak to this earth to preach love to the people in this Un-enlightened era. Guru Nanak told us that the Lord is present here, there, everywhere, inside our body and outside in nature. He reveals Himself in His Name.

He loves us but we do not love Him because we do not remember Him.

He said: Remembrance is life. Forgetfulness is lifelessness.

Guru Nanak left for the Lord's palace but left up to the second Guru, Guru Angad Dev to preach love.

In this way there were ten Gurus whom the Lord sent. The tenth Guru was Guru Gobind Singh.

Guru Gobind Singh writes in his biography: I was in meditation of the Lord at the Hemkunt mount for a very long time.

He says: I became one with the Lord. My soul was immersed in the Supreme soul.

Again, he says: The Lord ordained me to go to the earth and establish righteousness and true religion so that people refrain from evil doing. When the Lord ordained me, only then, I came to this earth. I did not wish to come. Since it was a command, I had to come. But I left my Super consciousness tied to the Lord's feet and then came to this world.

Guru Gobind Singh came to this world as ordained by the Lord but his contact with the Lord remained as good as before. When one has to do goodness to the world then the relationship with the Lord is Super consciousness relationship.

Man with live Super consciousness is one with the Lord. Bhai Gurdas has called him 'Ideal man'. He has a constant remembrance of the Lord in his mind and heart.

He lives with his family. He has no desire and greed for riches. He is always out to do goodness. He is ready for any sacrifice for a good cause. Despite the fact that his vision is engrossed in seeing the Lord, still he is enterprising and agile.

For a man with Super consciousness duty becomes important. Devotion to the Lord becomes vital. To fight for the cause of righteousness becomes obligatory.

Guru Gobind Singh said: If I desire for riches, then riches will come from far and wide. He asked the gods to grant him the boon of fearlessness of death in the battlefield fighting the cause of righteousness.

Despite the fact that the Guru spent most of his life in fighting battles, still the Lord's Name was fundamental to his mind. He never forgot to bless the Lord's Name to the people.

M. L. Mongia

PREFACE

Dear Reader,

A person who is in the incessant remembrance of the Lord has pearls, gems, rubies and jewels in his mind.

Padam Bhushan Bhai Sahib Dr. Vir Singh was a saint who had the pearls, gems, rubies and jewels in his mind.

He has put all these pearls, gems, rubies and jewels in his writings.

When you read his writings with love, these pearls, gems, rubies and jewels come out of his writings and enter your mind through a wavy sensation as if by magic.

In Bhai Sahib Dr. Vir Singh's writings the essence is the Lord's name that gives fragrance to his writings. I have tried my best to keep the essence and fragrance intact.

Something more about Saint Bhai Sahib Bhai Vir Singh:

Bhai Sahib Bhai Vir Singh always used to ask everyone who came to meet him to recite the Lord's name for at least five minutes a day. Once, a doctor from America came to meet him. When he was about to leave, Bhai Sahib told him to recite the Lord's name for five minutes at least everyday.

The doctor said: Please, I may tell you. This is impossible. I have to work so hard that I do not have even five minutes to spare.

Then Bhai Sahib asked him: How far from your house is your Hospital where you go for work?

The doctor replied: It is about one hour's drive from my residence.

Bhai Sahib said: What do you do while you are driving?

The doctor replied: Nothing.

Then Bhai Sahib said: Can you not recite the Lord's name in that time?

The doctor was amazed. He said: O! How well you have caught me. I promise to recite for full one hour while going and full one hour while coming back home.

Just by that two hourly recitation of Name, the doctor became so saintly that he became known as Dr. Saint.

In this way, Bhai Sahib Bhai Vir Singh put the Lord's name on every tongue.

That is just what Guru Nanak said to the saints when he visited Sirsa:

Put the Lord's name on every tongue.

Let us put it on our tongue:

O Lord, O Lord, O Lord, O Lord

Waheguru, Waheguru, Waheguru, Waheguru

Starting with at least five minutes a day.

M.L. Mongia

Prophet Born at Patna

Our first Guru was Guru Nanak Dev and tenth Guru, Guru Gobind Singh.

Magnificent Guru Gobind Singh was 'a Prophet born' in the city of Patna.

Who is called 'a Prophet born'? When a child is born it is said, 'a child is born'. Similarly, when the Guru comes to the world we call it 'a Prophet is born'.

Because, he is not born like other people who are born according to the deeds done but he comes from the heaven to do goodness to people.

In this way, tenth Guru was 'a Prophet born' at Patna.

His father's name was Guru Tegh Bahadur. Guru Tegh Bahadur was ninth Guru. Well! Where is Patna?

Patna is a big town. It is the capital of Bihar State. It is at a distance of 1200 kilometres approximately from Amritsar town. This town is spread in a large area on side of the river Ganges. It is on the way when we go towards Kolkata.

A Gurdwara exists at the birthplace of the Guru.

O dear! The ninth guru had settled in Punjab. How is it that the tenth Guru was born 1200 kms away?

Guru Tegh Bahadur travelled to Assam. On the way he visited Prayag and other places and then

stayed at Patna. At that time the Guru had a large following at Patna, Sahsram and many other towns far and near. After staying at Patna the ninth Guru left for Assam.

From Patna one has to leave the Bihar border and enter Bengal. Then one crosses Bengal and reaches Assam.

Once Guru Nanak had also gone to Assam. Now Guru Tegh Bahadur visited.

The Guru himself went to Assam but he left behind his pious wife, respected mother, Bibi Gujri ji at Patna. Her brother Kirpal Chand, the Guru's mother Bibi Nanki Ji and many disciples and servants also stayed back at Patna.

In his absence, Guru Gobind Singh was 'a Prophet born' here. It was the month of December and the year was 1666 A.D.

The number of Guru-disciples in Patna was quite large. There was rejoicing all over. Then the auspicious news was sent to the Guru at Assam. There the congregation and the King's regiments beat drums of joy. When the news reached Punjab, then the Guru-disciples became exuberant.



Story of Shah Bheek

One Muslim saint who was a meditative in devotion of the Lord lived at that time. His ancestors lived in Kurram town. He himself lived in Siane town that is near Karnal district in Punjab.

He was sitting in his meditation when Guru Gobind Singh was born at Patna.

He had a vision. What he saw was that a Prophet who is bigger than all Prophets has come to earth. Intuitively he could see that he has arrived in Patna in a particular house. He also felt that he has come to give comfort to the people and to tell the tyrants and the cruel to tread on the path of righteousness.

Shah Bheek felt love and travelled a distance of a thousand kilometres and reached Patna. He entered the verandah of the Guru's house and said loudly 'Lord is great'.

The guard at the door asked him: O man of God! What is the purpose of your visit?

He said: I have come to have a glimpse of the Prince. While meditating I had a vision that a Prophet has arrived.

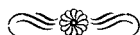
Initially, uncle and others doubted that he might be an enemy detective but later they were satisfied. Then they spread sheets and asked the guests to sit down. Uncle brought the handsome child. More disciples and congregation had also gathered.

Shah Bheek touched his forehead to the Guru's feet. Then he placed two small boxes of sweets in front of the child Guru. The handsome child touched both the boxes simultaneously. Every body present there felt astonished.

Shah Bheek said: You are great. You are great. Then again he bowed to the child Guru and offered presents that he had brought. He thanked Uncle and came out respectfully with his companions.

When they came out then his disciples asked him: Why have you brought both the boxes of sweets back with you. Why did you not gift these?

Then Shah Bheek said: These boxes I had put in front of him to test. My question was that as a great Prophet whom would you save, whom would you kill? Hindus or Mohammedans? But when the child Guru touched both the boxes simultaneously, then I got the answer that he will kill neither Hindus nor Mohammedans. He will kill only the evil of tyranny. He has no ill will against anyone. Listen! My disciples, this child has been sent by the Lord. Everyone of you should give him respect and bow to him. In this way Shah Bheek had a glimpse of the child Guru and went back home.



Child's Playfulness

Children are brought up in the mother's lap. Similarly, he was also brought up playing in his beloved mother's lap. Mother looked after him lovingly. Grandmother who was called mother Nanki loved and pampered him much. His maternal uncle Kirpal Chand, too, loved him, pampered him but looked after his security very well.

The child Guru was named Gobind Singh. Mother and grandmother used to call him Gobind out of love. The child Guru was very handsome, cheerful and was always in smiles. Like other children he never cried a bit. He was growing up day by day. When young he, too, played with toys. When he grew up, then he crawled and learnt to stand up. Even when crawling he used to sit and crawl. He never bent his body to crawl. After learning to stand he started walking. In this way he grew up day by day. Mother used to dress him up in nice clothes with love. When he grew up in age and started moving about, then mother used to tie a turban round his head.

In Patna city lived many rich men. Their wives brought toys, ornaments and clothes as gifts. One day one lady brought one plume, made from expensive feathers having inlaid work done on it, as a gift. Sometimes, Mother decorated the plume

on the child's turban. That is how he came to be known as 'One with the plume'.

Now it was his age to play with other children, sometimes in his own verandah, sometimes in the street, sometimes in the shopping market and sometimes on the banks of river Ganges. Nobody knows how he learnt to swim. His maternal uncle did keep vigil, accompanied him, took him out for boating, but the child Guru himself played astonishing games. He made the children stand in rows like an army and gave orders, make them move forwards and backwards, stand still, make them run and stop. All the children obeyed his orders and followed.

Many a time the child Guru brought his friends and companions to his house, make them sit in rows and served food to all. When he went for boating or for a picnic to a garden, then also he took his army of children along with him. Sometimes he took the children to the bank of the river, get into the river and threw water upwards and towards each other and played several games. Sometimes he led the party and the children followed him marching in steps. Sometimes while playing they played as if they were in a hand to hand fight.

In a market when an outsider came and asked: The children here play extra ordinary games. Who is their leader? Then somebody told, he is Gobind son of Beloved Guru Tegh Bahadur. He asked which one is Gobind? Then they said, you look at all the children. One who has a plume on his turban, is Gobind.

He is the one who can lead everyone and play

uncommon games. Being the son of a Prophet he has radiance in him. He has come from the Lord of the heavens. People also noticed that whatever he utters whether in happiness or anger, it happens like that. Because of this his companions who played with him and other disciples respected him.

But strange enough, some ladies one day pampered him and tried ways to prompt the child Guru to bless a particular lady that she gives birth to sons.

Which lady? They brought a lady of their own group who was very keen to have a son. Then all the ladies flattered him and said: O Guru's son! Go. You say to this lady, 'Go. You will have a son'.

Then the child Guru's smiling face became serious. He started talking like a scholar. He said: It is her deeds that matter. If it is written as per her deeds then she will get a son. How can I say that she will have a son?

Everybody was astonished that he is great. He has not succumbed to any flattery and replied like an intelligent scholar.

However, one day the ladies requested Mother to prompt the child Guru to bless the lady whom they had accompanied that she gets a son. When the child Guru came home after play, then Mother said with love: Son dear, these people are disciples of your father-Guru. Bless the lady. Tell her, "Go. You will soon have a son playing in your lap."

Then amorously he clapped his hands and said: Mother! How can I give her sons like that? She owns so many boats. Tell her she should give me the most beautiful boat that she has. Then she can

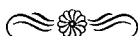
get five sons instead of one.

Her companions said: That boat is yours from this moment. We gift it to you.

The child Guru had a small cane in his hand. He knocked her head softly five times with the cane and said: Not one. You will have five.

She went and told her husband. He was a rich merchant and owned many boats. He was a disciple of the Guru. He thanked the Lord that the child Guru has asked for something from us. His asking is a great blessing for us. The Guru is great. He is always a giver. He hardly asks for anything.

The same day one beautiful, swift moving boat suitable for outings was gifted to him. It is said that after sometime she got five sons.



Wonder Ways

There lived an old woman at a little distance from the Guru's house. She used to spin on the spinning wheel. Sometimes, for fun and frolic, he would sneak softly and pick up her basket of reels of yarn and roving of cotton and scatter it wide and himself run away. The old woman would pick up a cane and run after him. When she came near then he would run further and stand, again he would run further and stand. He would stand as if he could be caught but then run and not get caught. Now one day the old woman went to complain to Bibi Gujri ji. She complained excessively. Bibi Gujri ji gave her some clothes and money. The old woman was delighted and was in gratitude. Then she said: Yes! He is a child, a godly child. No matter he can play with me.

Mother was never angry with her God-sent child. She used to appease those who came to her with such complaints against the child, because she was sure that the Lord had sent Gobind. He is a beloved of the Lord and whatever he does is all goodness. It is said that once the child Guru talked to Mother about this old woman that this woman's reels of yarn or roving of cotton is not spoiled. Instead, her bad deeds are being washed. O Mother! Her poverty is waning. How much money she gets from you? When he talked such spirituality the

people were amazed but grandmother understood that he is not an ordinary child, he is a Prophet sent by the Lord.

In this way, he blessed whomsoever he played with or teased. He used to tease only with this idea that he may bless them laughing and playing and their bad deeds get washed.



Shiv Dutt

Many children, when they hear such wonder ways of the child Guru Gobind Singh ask why was he such a freakish child?

Actually, he was not freakish. He intentionally behaved like children so that he may appear rompy but in that frolic he did goodness. He was young in age but his inner vision was the same as in saints and prophets.

Like he got money paid to the old woman through his Mother. That woman was not able to make both the ends. She became better off. After meeting Mother she started coming to the Gurdwara every morning to listen to the divine hymns. In this way she started singing the praises of the Lord and recitation of Name.

The boat that he acquired, he used to take his friends for boating. Sometimes he took poor people for an outing on the boat. Sometimes he offered it to the needy and sent his boatman to ferry them to cross the river.

In Patna lived a pandit who was owner of vast lands and was quite rich. People called him King. But he was God fearing with a spiritual bent of mind. He used to get up early in the morning and meditate in front of a chest on the bank of the river Ganges.

Chest is a small table like a box and in that are

placed decorated brass idols. The pandit worshipped the idols.

He used to see that this handsome child whose forehead shines with lustre brings an army of children to the bank of the river and creates uproar. But along with it he noticed that though he has so much magnificence and power he does nothing that was bad. Whatever he does seems the other way but actually it is for the good of others. Like this he used to see the wonders of this handsome child everyday.

One day in his meditation he had a vision that this child is a Lord's child and sent by the Lord. The moment he opened his eyes he saw Gobind appearing as a sportsman. Gobind with many other children had come.

At this time a man standing on the bank of the river was staring at the rising sun disc.

The children shouted Gobind, Gobind. The army of children jumped into the river and threw water upwards with such vigour that all meditative sitting on the bank ran away.

The man who was staring at the sun disc, had wounds all over his body. People thought him to be a leper. In the uproar that the children indulged in, the handsome child pushed the man and threw him into the river. He got all wet. He got a dip in the water. He got enraged. In that rage he came out so that he might catch the child but what he felt was that all his pain and burning of the body was gone. He felt coolness when he looked at his body. He was wonderstruck to see it all healthy and new. Then he understood that this is a miracle

of this godly child whom he thought was freakish. Then instead of catching him he fell at his feet and said: O Gobind, you are really God. Saying Gobind, Gobind, Gobind he went into a trance. Pandit Shiv Dutt sat and watched the miracle that the child Guru's one touch had cured the leper's malady. Then he got full faith that what he saw in his meditation that this godly child has been sent by the Lord is true and he has come to allay the suffering of the earthly people. Who else could be so powerful and so miraculous who would cure the malady like this. Shiv Dutt also got up and clamped the child Guru's feet and said: Gobind, Gobind, you are the Lord. You are the manifest Lord.

From that day Shiv Dutt became devoted to the child Guru. Prince-son used to come to the bank of the river and meet Shiv Dutt. When he conversed with him, then he did not appear to be a child. He talked as a learned saint with an elevated mind. This made Shiv Dutt firm in his belief.



King Fateh Chand Maini

Fateh Chand was a King. He was a Khatri. His caste was Maini. He also lived in Patna. He was a big landlord. He was not a king who has an army. Being a very big landlord and wealthy, he was given the title of King. He was awarded the title of King by an order of the government. This King and his wife were very pious.

Like him was Raja Shiv Dutt. He was Brahmin. Both of them were good friends. But Fateh Chand being a Khatri treated the Brahmin Shiv Dutt with reverence and bowed to him. King Fateh Chand had no children. He always thought: Who will look after my land and wealth after my death? Then, sometimes he used to tell Shiv Dutt to pray to the Lord that the Lord may bless him with a son.

Shiv Dutt told him: I have prayed a lot but my prayers have not fructified. Now, Shiv Dutt told the King: O dear! The Lord has come to earth in human form. I had a vision in my meditation. I have also had his glimpse with my own eyes. I have not the least doubt left in my mind.

Pandit Shiv Dutt used to call Prince-son as 'Bala Pritam' (Child Beloved). He told Fateh Chand the name but did not tell him regarding his house and address. When Fateh Chand asked, then he said: Both of you, husband and wife, imbibe his remembrance. Sit with eyes closed in his

remembrance. You may ask him whatever you wish. He will himself come to you and fulfill your wish.

Accordingly, King Fateh Chand and his wife sat with eyes closed and recited the name 'Bala Pritam' (Child Beloved) with love and prayed: Please O 'Bala Pritam' (Child Beloved) come and give your glimpse. Bless us with a son. O 'Bala Pritam' (Child Beloved)! Come! Come!

In this way, since Shiv Dutt named the child Guru as 'Bala Pritam' (Child Beloved), people also started calling the handsome child Guru as 'Bala Pritam' (Child Beloved).

For a long time, sitting in their beautiful house the King and his wife meditated and recited the name 'Bala Pritam' (Child Beloved) with love but neither 'Bala Pritam' (Child Beloved) came nor they got a son.

One day King Fateh Chand said to his wife: Darling! I do not wish to ask for a son. I desire and pray for a glimpse of 'Bala Pritam' (Child Beloved). I wish he gives a glimpse and I will fall at his sacred feet. I have full faith that having touched my forehead to his handsome and sacred feet I will get eternal happiness in this world and in the next world too. What shall I do with a son or wealth? One has to leave behind everything. On hearing this even King Fateh Chand's wife who was called Mainiani also gave up the desire for a son. Now they would sit in meditation and ask for a glimpse of 'Bala Pritam' (Child Beloved) with love.

Why did Shiv Dutt name the Child Guru as 'Bala Pritam' (Child Beloved)? When we love someone extremely, then we call him 'Pritam' (Beloved). Saints

call the Lord as 'Pritam' (Beloved) because he is all love. A youngster is called a child. Since he appeared like a child but was an image of the Lord, so he named him 'Bala Pritam' (Child Beloved).

King Fateh Chand and his wife both recited this name and would pray and long for his glimpse. When they sat in meditation with eyes closed, then also they recited these two words 'Bala Pritam' (Child Beloved) and prayed. But now the prayer was one: Please give your glimpse.

One day King Fateh Chand and his wife while meditating and reciting the name went into a trance as if unconscious. But they were conscious of the prayer: Please give your glimpse.

What happened? Suddenly, somebody embraced the queen and a child sat in her lap and this child said in a very sweet and lovely tone: Mother.

The word Mother echoed in Queen's ears. Startled, her eyes opened. Then what did she see? 'Bala Pritam' (Child Beloved) himself has come and sat in her lap and is calling her Mother. See! She has got a glimpse of 'Bala Pritam' (Child Beloved) as also he is sitting in her lap as a son. She has got a son and she has met the Lord, the image of the Lord. This Mother went into ecstasy and rapture. Some more children had also come with 'Bala Pritam' (Child Beloved) for play. They were standing in the courtyard outside watching the miraculous deed quietly with reverence.

Meanwhile, Pandit Shiv Dutt entered. He went into ecstasy and started singing:

You are the Lord.

You are the Lord.

Now 'Bala Pritam' (Child Beloved) got up and in a melodious tune said:

You are the Lord.

You are the Lord.

For sometime everybody was in rapture. Everybody understood that he is not an ordinary child. He is the image of the Lord. But 'Bala Pritam' (Child Beloved) got into a playful mood and said to Mainiani: Mother! Mother! I am hungry. The queen asked her servant to go to the market and bring sweets. But 'Bala Pritam' (Child Beloved) said: You have fried round bread and grams ready in the kitchen. I will eat those.

The queen recalled in her mind, "Yes! Fried round bread and grams are ready in the kitchen." Hurriedly she got up and brought all the fried bread and grams from the kitchen. 'Bala Pritam' (Child beloved) grabbed the food as if a hungry child would do but see he did not start eating. He started serving.

First he offered to Pandit Shiv Dutt, next to King Fateh Chand Maini who was in ecstasy on seeing the Child Guru's wonderful ways and felt adoration for him. Sometimes he would touch the Child Guru's feet with his hands and then touch his forehead with those hands. He took the food from his hands and felt gratitude. 'Bala Pritam' (Child Beloved) made the other children companions sit in a row and served the fried round bread and grams to everybody. After serving everyone then he ate one fried round bread and grams himself and said: Yes! Very delicious. Yes! How much delicious are these?

Maini Congregation

'Bala Pritam' (Child Beloved) used to come to King Fateh Chand's house quite often. Sometimes he made it everyday. Besides the child companions, other disciples and congregation also assembled. Many a time the congregation assembled here in the evening. On the other side the congregation also assembled at the house and waited for Prince-son. When the congregation assembled they did not start recitation of the scripture. Everybody waited for Prince-son.

That is why in this Gurdwara that is called Takht Sahib (The Throne), it has become a practice that recitation of scripture starts late in the evening.

Whenever Prince-son went to King Maini's house, his wife always offered fried round bread and grams along with milk. This lady considered 'Bala Pritam' (Child Beloved) as her beloved son. All the children who accompanied for play were served fried round bread and grams. She would buy expensive clothes for Prince-son and make him wear those. Even toys, arrows and bows, in fact whatever she felt that Prince-son likes and feels happy with, she would bring those and present him with love and delight.

Both husband and wife respected him as Prince-son of the true Guru and loved him as a son is

loved. See the fruit of their love. They made their house a Gurdwara.

The Gurdwara still exists. It is called Maini Sangat. The practice of serving fried round bread and grams that existed at that time is followed even now as a sacred practice. These grams are called chanas.

Prince-son used to play in Maini's house for long hours and felt too delighted. He guided the gardeners in Maini's garden.

One day he planted a cutting of a fruit tree. It sprouted and became a plant. This plant is still there and it is said that it gives fruits all the year round and not seasonally as most plants do.



Gobind Ghaat

(Bathing place on river bank)

Pandit Shiv Dutt loved 'Bala Pritam' (Child Beloved) from the core of his heart and he had reverence, devotion and firm faith that the Child Guru is an image of the Lord. Devotion or faith is a deep feeling of respectful love that the meditative and devotees have in their mind and heart for saints, Guru and Lord.

The love that we have for each other is sentimental love.

To love the saints or Guru or the Lord is respectful love that is called faith or devotion.

Shiv Dutt became devoted to 'Bala Pritam' (Child Beloved) from the core of his heart. Previously, he used to sit on the bank of the river Ganges and meditate in front of the brass idols.

Now he sat there in squatting position with eyes closed and meditated for long hours. But now he recited the name 'Bala Pritam' (Child Beloved) and meditated.

'Bala Pritam' (Child Beloved) was benevolent to him. He used to come to the bank quite often and give his glimpse. But on the days that he did not come, then Shiv Dutt would go to King Fateh Chand Maini's house in the evening to have a glimpse of Child Guru. He listened to the divine hymns and meet the miraculous Child Guru. Then he would

take the sacred food, fried round bread and grams and go home.

The Brahmin community considered themselves as upper castes and above all.

Some Brahmins got angry with Shiv Dutt when they saw his devotion to 'Bala Pritam' (Child beloved). But Shiv Dutt did not bother about anyone. The bank of the river where 'Bala Pritam' (Child beloved) used to come and give his glimpse to Shiv Dutt is named as 'Gobind Ghaat' (Bathing place on river bank).

When people come and meet someone there, then they say, "you have given your glimpse".



Nawab Rahim Baksh and Karim Baksh

Like the Kings Shiv Dutt Brahmin and Khatri Fateh Chand Maini, similar were two Muslim Kings Rahim Baksh and Karim Baksh. They also had vast lands and were extremely rich but they were not called Kings. Being Muslims they were called Nawabs. Both of them had become disciples of the ninth Guru, Guru Tegh Bahadur. The story goes that once the Guru went and sat in one of their gardens and sang divine hymns. In the garden that had dried up, plants sprouted and it became green. They became devoted that he is a Lord's beloved whose feet are so auspicious. They donated one village and one garden to the Guru for running the Guru's kitchen. Both are attached to the Gurdwara.



Seth Jagta

These people were kings and Nawabs with vast lands and had become rich by accumulating income from the lands. There was another person whose name was Jagta.

Seth means a big merchant who has many shops and a big business and trade. Amongst the businessmen and traders, one who is an affluent businessman and trader is called 'Seth'. A Seth generally has a big shop at one place and has shops in far off towns that are called branches.

This Seth Jagta had his big shop at Patna and branches in big cities like Kolkata and this side at Lahore and many other places. Such people earn lot of money in trading. Having shops and branches at many places, they have to employ Branch Managers and other staff to run the business. Like in a small house, the people in the house run the house. It is also called controlling the business. For this purpose Seths have to employ Branch Managers and other staff. Those who work under orders of the Seth and control the branches are called Branch Managers. Since the Seths have to control many Branch Managers, they are much desirous to have sons. They desire sons so that when their sons come of age they should be able to control the business and when the Seth passes away the sons would become owners to run the

business. Seth Jagta was one such Seth but he did not have even one son. He married three wives but no son was born to anyone. He prayed to many saints and sadhus for a son but to no avail.

When Guru Tegh Bahadur came to Patna, then Jagta Seth started coming and serving the Guru with great respect.

One day Seth Jagta was sitting in the Guru's durbar with a wish that he be blessed with a son. The Guru was intuitive. He gave three apples to Seth Jagta.

Jagta Seth became sure in his mind that the Guru has blessed him with three sons. These are not three apples but three sons. He reached home and told each of his wives: See! Today, the Guru has blessed us and he gave one, one apple to each of his three wives. It turned out to be true. Three sons were born in his house. Seth and his wives became devoted disciples of the Guru. The Guru left for Assam but Seth Jagta and his wives served 'Bala Pritam' (Child Beloved) with great devotion. They did their best to please Prince-son. They presented toys, clothes and jewellery. They invited him for outing and presented him with small bows and arrows.



Well becomes salire

The house where Guru Tegh Bahadur lived and left his family, there now exists a Gurdwara. It is called Takht Sahib.

There are five big Gurdwaras of the Sikhs.

One is the Golden Gurdwara at Amritsar. It stands in the sacred water tank as Golden Gurdwara. It is also called Durbar Sahib. This Gurdwara was constructed under the guidance of Guru Ram Das and Guru Arjun Dev.

Besides this four more Gurdwaras are called Takht Sahib.

The 1st Sri Akal Takht Sahib stands opposite this Golden Gurdwara within the Gurdwara complex. This Takht Sahib was constructed under the guidance of the sixth guru, Guru Hargobind.

The 2nd is the Takht Sri Patna Sahib called 2nd Takht Sahib. This is the birthplace of Guru Gobind Singh.

3rd is Sri Keshgarh Sahib at Anandpur. When the Guru came away from Patna, then he lived here. It was here that he started the practice of giving the sacred water and created the Khalsa community.

4th is Takht Sri Sachkhand Hazoor Sahib. This is in Naded District in the South. Here Guru Gobind Singh left his earthly body and returned to the Lord's palace.

5th is Takht Sri Damdama Sahib, Talwandi Sabo.

At Patna city, there was a well in the courtyard where Prince-son lived and played. The water of this well was sweet drinking water. Not as sweet as syrup but it was not saline. The water being good for drinking, people used to come to the well and draw and take water.

Prince-son while playing games also shot with bow and arrows. He shot small arrows that would not hurt but strike a target. He used to strike a target with pellet bows also. Sometimes when some ladies came with earthen pitchers to fetch water, the pitchers broke when shot by pellet-bow. This game appears to be bad and it is not good but he did not strike with the idea of putting anybody to loss. He was only practicing to strike a target. That was one reason. Secondly whosoever's pitcher broke, they used to complain to Mother. Mother gave them eatables and clothes and money for new pitchers. The Child Guru gave charity in this way and felt happy. Then he would tell them: O Woman! Your sins have been washed. Why are you grumbling over the pitcher? Then those who came to fetch water would watch the games that the Child Guru played. They were glad to get gifts from Mother. Then they started coming to the durbar to listen to divine hymns. Thus their sins were washed.

No ordinary child would do like that. Since he had come from the Lord, even in childhood he possessed Supernatural powers, benevolence, gave charity, was intuitive and played such games but it was all goodness.

One day the pellet from the pellet-bow hit a woman's forehead. She was greatly perturbed and came to Mother and cried. Mother consoled her with lot of affection and gave her lot of money but today even Mother felt nervous. She came near the well and prayed: O true Guru Nanak! Please make the water of this well saline. None should come to this well to fetch water and none will be hit by a pellet bow. It really happened so. The water of this well is saline even today.



Inside silk outside rough

A very fine expensive cloth that is very soft is called silk and something like coarse cloth is called rough. Whatever 'Bala Pritam' (Child Beloved) did, it appeared rough but actually whatever he did was soft like silk and full of love and affection. It was all goodness for others. The handsome child Guru Gobind Singh was the Almighty Guru like the Almighty Lord. His soul was immersed in the Supreme soul. As such he had Super power of the soul. Soul is the life spark that gives life to the body. The power of the soul is not the power of the body that is in wrestlers or army men. When the mind in the body is attuned to the Lord, then it has immense power. That is called power of the soul. So, whatever he did with the power of the soul was all good, all miraculous and 'Al! powerful' and it was all for the good of others. This has been explained earlier and shall be told again later.

But we have stayed behind in mentioning his engrossment with the Lord. Sometimes he would lie down quiet for one or two days and not even talk to anyone or even respond to a gesture. It appeared that he is asleep but actually he slept for a couple of hours only. Sometimes it was full two days like that. Some relatives would feel restless but grandmother and maternal uncle Kirpal Chand did not feel perturbed. They understood that his

Super consciousness is tied to the Lord's feet.

Later, when he started writing, he himself wrote: I was ordained by Lord to go to the earth and establish righteousness but I left my Super consciousness tied to the Lord's feet and then came to this earth. So sometimes he got engrossed in that inner pull from the Lord. He did not sleep. He got so much immersed in the love of the beloved Lord that he went into rapture or a trance and it appeared that he is asleep. The intellectuals call it meditation. It is not sleep. The mind is immersed in the Lord's love. See, how fond he was for the divine songs (*Kirtan*) even in this young age? He attended the morning singing of divine songs (*Kirtan*). Again attending the evening divine singing (*Kirtan*) was a must for him.

In Maini's house singing of divine songs (*Kirtan*) started. When he went out for boating, even in the boat sometimes, they sang divine songs (*Kirtan*). He felt happy to listen to divine songs (*Kirtan*) in the garden many a time. To those children whom he taught the rules of marching and drill as if they were small sepoys and to whom he made them sit in rows and offer food, he also prompted them to attend the holy congregations where there was divine singing (*Kirtan*).

See! His playfulness was in such manner that looked rough but actually it was for giving charity to them and for their welfare. Like when he teased someone then he asked Mother to give charity to those. In this way he made them deserving in the eyes of Mother.

Deserving in the eyes of Mother means they could come at any time and ask for help from Mother. Sometimes, he gave money in charity from his pocket.

Quite often the rich ladies and rich merchants filled his pocket with money. He distributed that money to the poor gladly. Whenever he felt merciful he gave out the money.



Readiness to depart from Patna

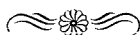
The Child Guru was born in Patna when Guru Tegh Bahadur was in Assam. After sometime Guru Tegh Bahadur reached Patna and was delighted to meet his beloved son. After staying at Patna for sometime he came over to Anandpur city in his own Punjab state. He left Child Guru with Mother and grandmother at Patna and asked them to stay at Patna for the time being.

It is written that the Guru also left maternal uncle Kirpal Chand, Dewan Moti Ram, and Munshi Sahib Chand to look after the upbringing and security of Child Guru. He was almost seven years in age while living at Patna. Now he was eager to go and live with father and leave this place. Although people loved and respected him so much and were at his service but still he felt lonesome and was eager to go and live with his loving father. From that side also came a message.

So now they got ready to leave Patna. Yes, now it was decided to depart.

When the news spread in the city that mother, grandmother along with 'Bala Pritam' (Child Beloved) are getting ready to leave for Punjab, then everybody became very sad and disheartened.

Disheartened means: Mind not in exuberance.



Separation from beloved ones

It was time to leave. The beloved ones were very sad, gloomy with tears in eyes and felt depressed.

From all the beloved ones, the one who felt the pangs of separation most was Mainiani wife of King Fateh Chand. Like a crazy person she held 'Bala Pritam' (Child Beloved) in her lap and clamped him. She embraced him holding him tight to her cheeks like a real mother would do. She held his feet in her hands and caressed them, then made them touch her eyes and kissed them again and again. Tears flowed down her eyes in torrents. She heaved long sighs and uttered. I adore you. Similar was the case with King Fateh Chand. He also embraced 'Bala Pritam' (Child Beloved) and held him tight to his cheeks and kissed his feet again and again. At this time 'Bala Pritam' (Child Beloved) who appeared to be a young child and played like young children talked like a Spiritual Guru full of love as an elderly intellectual would talk. The mind of both of them swelled with love but they became serene.

Then 'Bala Pritam' (Child Beloved) gave them token gifts, one sword, one dagger, one of his full dress and said: I am close to you but if you become too eager for my glimpse, then have a glimpse of these gifts and also call my companions who played with me and serve them fried round bread and

grams. Then you will get my glimpse.

When he blessed these boons, then Pandit Shiv Dutt stood watching everything with head bowed down and hands folded. His eyes were shedding tears and lips quivered but he did not speak. Then 'Bala Pritam' (Child Beloved) saw him and embraced him tightly and said: You will get my glimpse when you sit in meditation early in the morning. You have got salvation.

That meant: You have got inner happiness in this world and for the next world too.

Then came Seth Jagta. He had made all arrangements of travel for Prince-son. He had sent orders wherever he had shops in every city and arrangements were made for Prince-son's stay and hospitality at every place in the best possible manner. Now he came for a parting glimpse.

When a beloved departs, then the love and good wishes that one gives is called parting wishes.

Prince-son said to Seth Jagta: You are great. You have made all arrangements. You have done everything as per the wish of my Beloved Lord. That Beloved Lord had sent written orders when he sent me to this world. The Guru addressed the Lord as Beloved Lord.

Seth prayed for his glimpse. Then 'Bala Pritam' (Child Beloved) said: Attend the Gurdwara early in the morning everyday. You will get my glimpse in the holy congregation. You will get salvation. You will go to the Lord's palace when you leave this world.

Then came Nawab Rahim Baksh and Nawab Karim Baksh. Seeing them in a depressed mood

'Bala Pritam' (Child Beloved) said: You ask for something.

They said: Your glimpse.

He said: Father Guru gave you the scripture Japu ji. You read it everyday. On finishing the reading you will get my glimpse.

Bhagat Jaita who was blessed by the ninth Guru also asked for a glimpse. On hearing this 'Bala Pritam' (Child Beloved) laughed and in a sweet voice said: You have the Lord's glimpse in you. But still if you wish more then you will get my glimpse while reciting the scripture that you recite everyday.

Then the entire congregation prayed.

Then he said: O my holy men! If you wish to have my body glimpse then I am leaving my cradle. Whoever is eager can get my glimpse by watching the cradle. But if you wish to have a glimpse of my inner self, then come to the Gurdwara early morning and listen to the divine hymns with attention and love. Then you will get my glimpse in your mind. This is for everybody for all times. Whenever anybody wishes he would get.



Danapur

What a deep emotional love! In this way, the godly child 'Bala Pritam' (Child Beloved), mother, grandmother, maternal uncle accompanied by all supervisors and servants departed from Patna. 'Bala Pritam' (Child Beloved) sat in a palanquin. Mother and grandmother sat in another palanquin and other companions sat in oxen driven carriages and departed.

First halt was Danapur. The entire congregation came along up to this place. This place is about twenty kilometres from Patna.

Here lived one lady disciple of the Guru. She used to serve lentil and rice cooked in an earthen cooking pot to Guru Tegh Bahadur with love whenever he passed through this place. She had kept that earthen cooking pot with respect with a feeling that Guru Tegh Bahadur, the Lord of heaven ate lentil and rice cooked in this humble earthen cooking pot. Today again, she served vegetarian meals to the congregation but for Prince-son she served lentil and rice cooked in the same earthen cooking pot. The Heaven's satiated beloved ate it with love and blessed the lady with the 'incessant recitation of the Lord's name'.

Next day Prince-son got ready to leave. Again he bade farewell with love to the congregation who had accompanied from Patna and blessed them. All

the devotees stood hands-folded with tears in eyes and in emotional love.

When he departed it appeared as if the fragrance from the flowers has gone. When Prince-son went far and was out of sight then the congregation returned to Patna uttering O great Guru, O great Guru and recited

“O Lord, O Lord, O Lord, O Lord”,

“*Waheguru, Waheguru, Waheguru, Waheguru.*”

The lady converted her house into a Gurdwara. It still exists and is called ‘Congregation of earthen cooking pot’.



Kanshi

Prince-son and party left Danapur and then kept travelling halting one night, two nights or three nights at some places.

If one stays on the way while travelling it is called halting.

The Guru's disciples were spread throughout the country. Everywhere the devotees would come and feel delighted to welcome Prince-son. At every place a congregation assembled and sang divine songs (*Kirtan*). Prince-son blessed everyone. Although the Guru was young in age but his magnificence and radiance and his discourse elevated the minds. He blessed the Lord's name that gave ecstasy to the congregation.

Travelling further, he reached Kanshi. Kanshi is considered a sacred place of pilgrimage since old times. The river Ganges that flows in Hardwar and goes to Patna, the same Ganges passes through Kanshi. From Kanshi onwards it goes to Patna. Kanshi is on the same side of the bank as Patna.

Some Gurdwaras already existed in Kanshi. Guru Nanak Dev and Guru Tegh Bahadur had put their sacred feet at Kanshi. Prince-son stayed at the place where Guru Tegh Bahadur had stayed for seven months. There exists a cave where the ninth Guru meditated. A Gurdwara exists there.

Here, Prince-son Guru stayed for many days.

The Guru's disciples were spread far and wide. When they came to know that Prince-son has come, then everybody from far and near thronged to get his glimpse. People came in large numbers joyfully. Everybody got ecstasy on getting his glimpse and listening to his discourse. The singing of divine songs (*Kirtan*) and discourses continued for many days with great devotion and gave ecstasy.

Ecstasy is: When one listens to divine songs (*Kirtan*) and discourses or has a glimpse of a Lord's beloved, then one's mind is elevated and feels ecstasy.

When the congregation assembled and Prince-son arrived and sat, then the devotees and disciples offered presents. The devotees brought one/tenth of their earning that they had saved and offered it to Prince-son with love.

Offering is something that is given to saints or Gurus with respect.

Tradition is that 1/10th of one's earning is offered to the Guru.

!One should be happy in the Guru's happiness!

Bhai Gurdas, one of the most prominent saints in the times of the 1st Guru had come and formed a large congregation here and nearby. Bhai Gurbaksh was the Head of the congregation at this time. He came with his congregation who brought all kind of gifts and presented to Prince-son.

When everybody blessed by the Guru had sat down, then a group of needy and poor came. When 'Bala Pritam' (Child Beloved) saw them, then his 'always luxuriant' face became a little sad but again he became exuberant picked up all gifts and

money that had been offered to him and distributed it to the needy and poor people.

See! In this young age he had an intuitive vision. He understood that they are poor and in need. How soft his heart was that he felt sad to see their plight? How generous was he that at the same moment he gave away everything that had come as a gift. He did not have even a little bit of greed. He was not shy of what those who have brought might say, "See, we have brought for him with love and he has not accepted our love. He has not kept anything for himself but given it away to the destitute." The congregation prompted Bhai Gurbaksh and then Bhai Gurbaksh said to the Guru: O Handsome Master! It is all with love. You accept something for yourself.

Accept means to take for self. When one says to a respected person to take, then one says please accept.

The benevolent Guru who appeared a child said: Gurbaksh! Whatever you and the congregation brought, I accepted with happiness. But I get more happiness in giving. What you brought happily, I accepted with happiness. When I gave happily then you should be happy in my happiness.

On listening to this the entire congregation, other people who were present and the people who were given the money and gifts were amazed as to how the Guru who appeared like a child has talked like an intellectual with inner vision and elevated mind that shows wondrousness in him and is worth a million pounds in wisdom. Something that is absolutely wisely said is said to be worth a million

pounds in wisdom. Something that is beyond wisdom is said to be wondrous.

Whatever Prince-son said is a light house for all times for all who offer something as a gift: That when we give a gift then it becomes the property of the person to whom we have given. Now if he is happy to keep it, well and good. But if he is happier in giving it away, then we should be happy in that. Because we offered it with pleasure to please him. Now if he is pleased in giving it away then we should be happy in his pleasure, because our wish to please him is fulfilled.

(One destitute)

One day a destitute came who was penniless. Prince-son donated him a lot of money and allayed his suffering.



Scholarship

One day a learned Pandit ritualistic from Kanshi came to the audience. He had heard about Prince-son's giving charity and intuitiveness. He wanted to test if it was true or not.

A ritualist is one who performs rituals believing in their efficacy for wish fulfillment or salvation.

The pandit questioned: O dear Prince-son! Your ancestors and yourself are Khatris. Khatris' religious code is not to accept charity and offering. This is the right of the Brahmins only to take offerings.

'Bala Pritam' (Child Beloved) clapped his hands, laughed and said: O Pandit! I do not accept any offering of worship. Have I kept any idols for worship that I take offerings made to idols. I am a Prince of the Lord. People give me presents considering me as a Prince of the Lord. With those gifts I help the poor, I get wells constructed, I get tanks constructed. I get Gurdwaras and inns constructed. I help those who sing divine songs (*Kirtan*) or who give religious discourses or who are meditative. There is free kitchen where anybody irrespective of cast and creed eats food. Then see! Seekers of the Lord's Name come for blessings. I bless them with the Lord's Name. That is the topmost blessing. The super blessing to them is the Lord's Name. I prompt the people to keep away from evil and sinful deeds. When they recite the Lord's Name, then their fear

of death goes. While sitting in the congregation I listen to their grievances and allay their suffering. Sometimes I use my Supernatural power for the good of the people. I bless them 'recitation of Lord's Name'. Their sins are washed by recitation of Name. In fact my ancestors blessed the people with religiousness, wealth, fulfillment of desires and salvation, all four things as God's benevolence. My ancestors have blessed the people. My ancestors did not just preach the way towards salvation, they truly made people to live a life of blossom and beatitude. When one gets out of sentiment, desires, ego and imbibes the Lord's Name in one's self, then the mind is elevated and feels a sensation of the presence of the Lord incessantly. One gets salvation while living in this world.

The Pandit was astonished to realize that Prince-son has all knowledge of sentiment, desires and what is ego? He knows what is imbibing the Lord's Name? He understands so well the feeling of sensation of the Lord and living in beatitude. Then he felt great reverence and love for 'Bala Pritam' (Child Beloved).

Again, 'Bala Pritam' (Child Beloved) clapped, laughed and said: O Pandit, Krishna and Ram were prophets. Were they Brahmins or Khatris? Were they not Khatris? Then you being a Brahmin, why do you worship them?

Again, he laughed and said: Was King Janak a Khatri or Brahmin, you tell? Why did Brahmin Sukdev go to him to learn the knowledge of the Lord and worshipped him?

Listening to all this, the Brahmmin could not utter a word. He was dazed. He said to his mind: This age, this knowledge, this power of mind, only a prophet can have these qualities. He is truly a Lord-sent prophet.

With this faith and devotion he clamped Prince-son's feet and said: Forgive me! Forgive me! Forgive me! Bless me! Bless me! Bless me! I take refuge at your sacred feet.

Then Prince-son patted the prominent Pandit on his back and said: Worship and charity are ascetic practices of yoga. Instead of yoga practices recite the Lord's Name. It is Kalyug (Un-enlightened era). It is the Lord's Name that will give salvation.

When people heard his discourse they became devoted to him. They had his glimpse and Prince-son blessed them with Lord's Name and ecstasy.



Next travel after Kanshi (Allahabad)

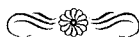
Prince-son stayed at Kanshi, that is also called Benaras, for a few days. Then he departed from Kanshi. He stayed at many places on the way and reached Prayag. Here is the confluence of two rivers Ganges and Yamuna. It is also said that a third river Saraswati also meets here from below the earth. Because of this it is also called 'Triveni' i.e. confluence of three rivers.

The city is populated and is called Prayag. When the Mohammedans ruled it was named as Allahabad and since then it is known by this name.

Guru Tegh Bahadur while going to Assam also stayed here in a locality called Mayapur. A Gurdwara exists here.

Travelling from Kanshi, staying at many places and blessing many people 'Bala Pritam' (Child Beloved) reached Allahabad and stayed in this house along with all the party. A large number of Guru's disciples lived here. On hearing the news of the arrival of Prince-son, a large number of devotees came to seek his blessings. The congregation assembled twice, once in the morning and again in the evening. Prince-son blessed the congregation and accepted the offerings that the devotees made with love. Sometimes he would give a nice discourse.

It is written that, here a rich merchant prayed to Prince-son for a son. Prince-son blessed him "You will get a son." That became true. When he got a son then he got a garden made alongside the Gurdwara and gifted recurring money to run the kitchen at the Gurdwara. It is said that these gifts are still there.



Ayudhia

Prince-son stayed at Prayag for some days. He went for sight seeing to the confluence where the two rivers meet and some other sites and then left for Ayudhia.

Ayudhia is the capital of Awadh State. Sri Ram Chander was born here. This is an ancient city. It was once the capital state of the Surajvanshi King.

Guru Nanak Dev visited this city as also Guru Tegh Bahadur visited this city.

A Gurdwara exists on the bank of river Saryu in the memory of the Guru.

After blessing a large number of devotees on the way, 'Bala Pritam' (Child Beloved) now reached here. He halted near the lake named Vashisht where a Gurdwara exists now. He stayed here for some days, moved around places and blessed the congregation.

In the Sikh history is written: Here at one place where Prince-son sat, monkeys came and after bowing their heads down to the Guru they sat down around him. Some of the monkeys brought some fruit and placed in front of him. Seeing this the Ram devotees of Ayodhia said: He is not a child. He is Sri Ram Chander himself.



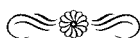
Guru Nanak Matta-Pilibhit

Now he left Ayudhia and halting at some places on the way reached Nanak Matta. This place was initially known as Gorakh Matta. Guru Nanak won over the Sidhas and stayed here for sometime. Since then it is known as Nanak Matta.

The Head of yogis is called Sidha. The Sidhas had discussions with Guru Nanak on the basis of their scriptures but they lost. Their popularity waned and they left the place.

Later, the Sidhas tried to overpower Almast who was the disciple of the Guru. Then the sixth Guru, Guru Hargobind reached here and reinstated Almast as the Head of the gurdwara. Here, Prince-son stayed for two or three days. He blessed the Head and other disciples and then departed.

From here he came to Pilibhit. Here lived a very prominent personality who was deeply devoted to the Guru. His name was Raja Shamsheer Bahadur. He was the son of Raja Bagh Bahadur who was a deep devotee of the sixth Guru. He made Prince-son and party stay at his house for five days with great respect, love and affection and was very hospitable all the time. When Prince-son departed he showed great adoration for Prince-son.



Dev Nagar, Lucknow --- Bathoor, Mathura

Prince-son left Pilibhit and came to Dev Nagar. Here exists the shrine raised over the ashes of Bidhi Chand a deep devotee of the sixth Guru. Here he blessed Bidhi Chand's heir Sunder Shah and his disciples and proceeded to Lucknow.

At Lucknow saints of the Udasi sect welcomed him and were very hospitable. They respectfully made him stay with them. Prince-son gave them a sword as a token and gift.

Moving from here Prince-son arrived at Bathoor, a town on the bank of river Ganges. Here he stayed for a couple of days. He blessed the meditative with the Lord's Name. Travelling from here, he stayed at a few places and reached Mathura. Again he travelled, stayed at some places and finally reached Hardwar. Here he stayed at the Gurdwara of the third Guru at Kankhal.

Then he travelled downwards and visited Buria, Damla and reached Lakhnaur that is near Ambala. Father Guru Teg Bahadur had sent a message that Prince-son and party should halt here. At Lakhnaur he stayed for a few months.



Lakhnaur

Here, Bhai Jetha and Bhai Jhanda Cash Collectors of the Guru made all arrangements for their stay. News spread in all the villages around that Prince-son is staying at Lakhnaur. Then all the devotees from all over thronged to do service for him and get his blessings. Everybody got elevation of mind and ecstasy from his glimpse. They became sure that like his grandfather Guru Hargobind, this Prince-son would also be very brave and they could see splendour on his forehead.

Now Prince-son practiced horse riding. As in Patna, here also he collected the children and made them march in rows and taught them shooting of arrows. They often played bat and ball. He would make two groups and play matches to win or lose. It was all merry time playing and laughing. He wore a nice dress and tied a turban round his head and adored it with the Patna plume. With the Patna plume swaying, he looked so handsome that every heart melted in love for him. Mother tried that he should remain in the house and not come into eminence but he remained busy in play and jump.

There was a well here that was near the place where Prince-son stayed but the water was saline. The villagers made a prayer to respected Mother to get a new well dug up that might give sweet water.

Then Mother paid money for digging a well. She also suggested the place where digging should be done. The place was dug and the water was sweet. In History of Sikhs is written: The well was there but hidden. Nobody knew about it. Mother, intuitively told the devotees to dig up that particular place. The well is still there. A Gurdwara exists at a little height and looks beautiful. Lakhnaur is about 3 kilometres west of Ambala.



Shah Bheek

Since he stayed here for sometime, news reached even at far off places.

Then Shah Bheek came.

Who was this Shah Bheek? He was the same person who went to Patna when Prince-son was born and he put him to test by placing two boxes of sweets in front of him with a question in his mind, "Whom will you save and whom will you kill, whether Hindus or Muslims?" Now again he came to have Prince-son's glimpse. These days Shah Bheek lived in Thaska village. Somebody had gifted him this entire village. In his meditation he got a vision that the Mughal rulers and Chiefs have become tyrants and their kingdom will not remain for long. He had also seen that the Guru would strike an axe to their kingdom.

Axe is an instrument made of iron by using which earth is dug. Meaning, the Guru will undo the Mughal rule.

Shah Bheek while visiting his disciples and on listening to the news of arrival of Prince-son came to Lakhnaur. Another saint accompanied him. His name is mentioned as Mir Deen. When Shah Bheek came to Lakhnaur, Prince-son was playing 'Bat and Ball' with the children. Shah Bheek separated himself from his companions, came and stood with hands folded near Prince-son. Then he bowed his

head down and said: I am fortunate. You are great! You are great! Then he came forward and picked up Prince-son in his lap. Prince-son looked at him and smiled like he had smiled when Shah Bheek first met him.

The children wondered who is that who has picked up our leader and is carrying him away? But the saint said: O children! You need not worry. He will come back to you in a few moments. He took Prince-son at the little distance and then said: Bless that my dynasty should remain when the Mughal rule ends. Then 'Bala Pritam' (Child Beloved) said: Yes, your dynasty will remain for long.

Meaning, the saint said: I pray at your feet that my dynasty should remain even when your rule becomes strong.

'Child Guru' replied: Your dynasty will live for a long time.

The saint's dynasty is still living. Saint Mir Deen kept watching all what Saint Shah Bheek did. When Shah Bheek left 'Bala Pritam' (Child Beloved) with the children and bowed to him and came away, then Saint Mir Deen Said: O Saint! You are Muslim, why did you bow down to a Hindu child?

Shah Bheek said: He is not an ordinary child. He is the Lord's child. He has splendour on his forehead. He will undo the tyranny of the rulers. God knows what will happen then. I came to ask him that my house and livelihood should remain. He has blessed me the same.

Mir Deen asked: What do you mean by that?

Shah Bheek said: My house and livelihood shall go on as it is.

Poet Santokh Singh writes that Shah Bheek's household and kitchen is still there. It is safe even though many Sikhs live all round.

Once Prince-son went horse-riding to the mound of Bhustali. There, some Rajput Chiefs who were disciples of Shah Bheek came and presented five arrows to Prince-son and bowed down.

Like this, many times riding a horse Prince-son went to the villages nearby with his devotees or children.



Saint Arif Deen

In the history of Sikhs is mentioned one story of another saint named Arif Deen. One day Prince-son was playing with his friends in the open lands of Lakhnaur. Then this saint while going to some area passed through the open lands of Lakhnaur. He saw children playing and stood there. There he looked at 'Bala Pritam' (Child Beloved). In wondrousness he stood and then bowed his head down. Then he stepped down from his palanquin, went and stood near Prince-son and bowed down again. Then he took him aside and conversed with him. Then he came back, sat in his palanquin and went away. When they reached their destination, then his followers asked him: O Saint! Is it not strange that you bowed down to a Hindu child.

Then the Saint said: You do not have the knowledge of the unseen.

Knowledge of the unseen means: The world that is not seen. It is also called the invisible world. When a true saint sits in meditation, then sometimes he has a vision of what is happening in the invisible world. Then the saint said: He is not an ordinary child. He is Lord's beloved. When I sit in meditation I see all saints standing outside the door of the Lord's palace with heads bowed down. But he goes inside. He has a deep relation with the Lord. I was dazed to see him as a child. That is

why I went near him to make sure whether he is the same or someone else. I have made sure that he is the same. O dear! That is why I bowed down to him. You cannot comprehend. God is all radiance. He is image of the Lord. He is also all radiance. He has come to fight tyranny and save the people from sin. Saying this again he bowed his head and his followers also bowed their heads and said: Goodness to you.



Kirtapur

Generally this unique child was always busy in play, jumping and running but he was particular to attend the morning and evening assembly. He would sit down to listen to the singing of divine hymns (*Kirtan*). At that time he looked like a King meditative. King meditative means that the inner mind (soul) is immersed in the Lord's love (Supreme Soul) and the face emits radiance like that of a king.

He had a deep longing in his mind to meet father. Sometimes he would tell about it. Then one could judge how much deep love he has for father.

On the other side Guru Tegh Bahadur sitting at Anandpur felt the same. Then the Guru sent some responsible persons to bring Prince-son.

Now they got ready to depart from Lakhnaur. Although Lakhnaur was a village but after having stayed for a few months a large number of people had become devoted. The congregation assembled everyday and sang divine songs (*Kirtan*). People were enamored by the glimpse and wondrousness of prince-son.

At the time of departure all the people from Lakhnaur and neighbouring villages collected. Everybody bade farewell with extreme love.

The party left this place like Patna. Prince-son blessed all who had come to see him off.

Having left Lakhnaur Prince-son halted at Rano Majra, Nandpur Kalaur, Ropar and some more places and reached Kiratpur. Guru Tegh Bahadur's brothers with families lived here. Everybody was delighted to meet Prince-son. He stayed here for the night. He visited all the Gurdwaras here. Both Mother and Grandmother met their relatives and gave them gifts from the east.



Arrival at Anandpur

Next day they started off for Anandpur. A large number of devotees sent by Guru Tegh Bahgadur had come to Kiratpur to bring Prince-son.

When they reached near Anandpur, then a large number of devotees of Anandpur collected to receive them. Both sides sang divine hymns (*Kirtan*) and met each other as these days in marriage ceremonies both sides from the bridegroom side and bride's side sing divine hymns (*Kirtan*) and meet at the time of ceremonial meeting. Flowers were showered from all sides when they entered the city. When they reached home a large number of personalities were present. When Prince-son stepped inside the courtyard, then the softhearted Guru Tegh Bahadur full of love and affection came out. The Prince-son hurriedly put his head on father's feet. The Guru picked him up and embraced him. Meanwhile respected mother Nanki ji arrived. Guru Tegh Bahadur bowed his head to his mother but mother hurriedly put his sacred head to her chest.

Then Guru Tegh Bahadur went and sat on his throne. He made Prince-son sit in his lap. The entire congregation sat around and sweet singing of divine hymns (*Kirtan*) started.

See! The assembly in splendour and melodiously

the singing of divine hymns (*Kirtan*) is going on. The Guru is sitting on the throne. 'Bala Pritam' (Child Beloved) is sitting clamped to his chest. How sweet is the singing? How sweet is the father and Prince-son's meeting?



Living at Anandpur - Endearment

Now, Prince-son whom the devotees at Patna called 'Bala Pritam' (Child-Beloved) reached Anandpur to live with his father Guru Tegh Bahadur. Father loved his unique son immensely. Firstly, because he was his beloved son and secondly, because he knew that after him this Prince-son only would sit on the Guru-throne.

So, the Guru bestowed his love in all ways. Mother Gujri ji and grandmother Nanki ji pampered him much. But still they kept maids to look after him. At night, the maids used to spread his bedding and make him wear the night clothes. In summer when there was no breeze, then they would wave the fan for him. In winter they kept the room warm. They were more than one because they worked in shifts. They used to sing songs to make him sleep and again sing songs to wake him up in the morning. In the day, the need was to take the Prince-son for an outing and playing with other children and bring him back at lunchtime. The persons who did this service were called caretakers. It was also the caretaker's job to bring 'Bala Pritam' (Child Beloved) to the assembly in the morning and evening at the proper time.

Generally Prince-son was always ready to come to the assembly but these caretakers reminded him on time. These caretakers were at his service

at all times. They also acted as his security guards without the knowledge of Prince-son. It was without his knowledge because even as a child, Prince-son was fearless.

Fearless means undaunted, one who has no fear.

You hear the scripture Japu ji and remember it also. The end stanza says: Day and night both are maids and caretakers. Maid is a woman who serves. Caretaker is a man who serves in the daytime. In Japu ji the Guru has mentioned the humans as children. Day is the caretaker and night is the maid. The maids and caretakers worked for the upbringing and service of Prince-son.

Prince-son has written his own biography. He writes in the language of Patna. The meaning of the same is: Those who loved me brought me to Punjab. There, many maids and caretakers were at my service and looked after me.



Living at Anandpur - Security

When he was designated as the tenth Guru, then he wrote in his biography: My body was guarded in many ways. The maids and the caretakers were a security for me naturally. Besides these there were special guards.

Like 'Bala Pritam' (Child Beloved) was fond of playing games in the river Satluj. There, boatmen with boats and swimmers were kept who were guards for him when he played water games on the river bank or he went for bathing, swimming or rowing.

Rowing means to apply the oars and move the boat in water.

Similarly, while strolling or going for an outing or horse riding these guards acted as security-men for him.

Father and mother provided these security guards. The writing 'My body was guarded in many ways' means that father guarded him in many ways.

Like the upbringing was by the parents but maid and caretakers were provided for that. Similarly, the parents guarded him but provided security guards for him. However, father Guru was the Guru. His love was the topmost guard.

The In-charge of these maids and caretakers was a devoted disciple of the Guru. His name is

mentioned as Chaumpat Rai or Champat Rai. When 'Bala Pritam' (Child Beloved) became the Guru and started the practice of initiation ceremony for the disciples (*Khalsa*), then he drank the sweetened consecrated nectar and was named Bhai Chaumpa Singh. This Chaumpat Rai was a blessed son. His parents had prayed to the seventh guru, Guru Har Rai, "Please bless us with a son. He will always remain at your service." Accordingly, when they had sons, then they sent this son to the Guru in his service. The Guru and other disciples always found him in blossom and smile and often called him Chaumpa. Later, he was named Champat Rai. He served the seventh, eighth and ninth Gurus and became accomplished in Sikh religion. The ninth Guru appointed him In-charge of Prince-son, maids and caretakers. During the time of the tenth Guru when he drank the sweetened consecrated nectar and was named Chaumpa Singh, then he wrote down the code of conduct for the practice of 'Initiation ceremony by drinking the sweetened consecrated nectar'. The original of the same has not been found. It is available in a somewhat changed format.



Education

Prince-son Guru Gobind Singh had come to the earth to sit on the Guru-throne but so far he had not occupied the throne. His knowledge was immense. Without learning he had all knowledge of the seen and unseen world. But still father Guru wished that he should become accomplished in all aspects. That is called education. Like, reading the alphabets so that he is able to read the scripture. Then skill at arms, horse riding, shooting of arrows, to learn swordsmanship by practicing with wooden swords, to load the gun, aim the target, pull the trigger and shoot. Instructors were appointed for all these trainings.

The Guru has written in his biography: I was given training of all types.

Meaning that my beloved father educated me in all aspects.

Primarily the education was for Guru-ship that is called the 'Science of the soul' or 'Elevation of mind'. That the father Guru himself gave. But for the other education, instructors were appointed. When we try to trace out, then we find it written that he learnt Punjabi language from Harjas Rai. Harjas Rai was an accountant and well versed in Punjabi and Persian languages. He was a nephew of Mati Das. Mati Das was a true devotee who sacrificed his life along with Guru Tegh Bahadur

at Delhi. The Muslims tortured him to death by cutting his body with a saw.

Harjas Rai taught him Punjabi, Scripture, Guru stories, etc. 'Child Guru' learnt it all so fast as if he already knew it. It took him hardly six months to learn. Then he started learning Persian from Harjas Rai. But in the History of Sikhs is mentioned that one Persian scholar Munshi Mir Mohammed Qazi taught him. 'Child Guru' learnt Persian language from this tutor in a very short time.

In the History of Sikhs is mentioned: Although for his company some other children were also given schooling along with him but nobody could match his intellect. In a few days only 'Child Guru' could read Persian so well and explained meanings of the words that even the Muslim tutor could not describe. Then the Muslim tutor considered him as Lord's beloved and bowed to him seven times. Now the Muslim tutor would tell him whatever 'Child Guru' asked. However, he had so much reverence for 'Child Guru' that his mind always remained at 'Child Guru's feet. In this way he got inner happiness, the happiness of the soul that gives blossom in this life and the next life too. One gets out of the cycle of births and deaths.

Who is Lord's beloved?

Muslims consider Lord's beloved as one whom Lord loves immensely. Who lives with the Lord. A friend of the Lord or beloved of the Lord lives with the Lord.

Like, now we send children to schools to study. Similarly, there used to be patshalas or madrasas. Guru Tegh Bahadur made somewhat like a school

for his handsome son. He appointed tutors. Then he added more children to study along with Prince-son. Some of the names of those students are as follows.

Sham Das and Gulab Rai. Both of them were grandsons of Guru Tegh Bahadur's brother Suraj Mal. Guru Tegh Bahadur's sister's sons Mohri Chand and Sango. Gurbaksh Singh's son Gursharan, Nand Chand, Sangha. Besides these, Mani Singh, Tara, Alam, Kirtia and many others also joined.

In this way, for 'Child Guru's education a school came into existence. Other children would read and then cram but Prince-son once read would not forget. He would not read again and again or cram. It appeared he knew already.



A Promising Sapling

It is said that coming events cast their shadows before. Some say that berry trees whose leaves are soft and oily give sweet berries.

Similarly, it is said that in a child one can see goodness and piety in childhood itself. This is said for the worldly good children. But 'Bala Pritam' (Child Beloved) was Lord-sent as a Guru to bless the Lord's Name to the world. His blessing of the Lord's Name to the people had become known all around. The disciples of Guru Tegh Bahadur were spread in the east up to Assam. In the west they were spread up to Peshawar and beyond Kabul and Kharasan. In the north they were spread up to the boundary of Tibet and in the west up to Ceylon.

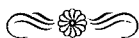
When the news reached far and distant places that Prince-son has come to Anandpur and the devotees get inner happiness from his glimpse, then devotees from distant places started coming to have his glimpse. Whosoever came brought bounty of gifts and offerings. So much so that one Chaudhary gifted his son to play with and serve Prince-son. Later he became known as Bhai Mani Singh. He became a learned scholar and a leader. He sacrificed his life at Lahore but refused to change his religion. The Muslims told him to convert himself to Islam otherwise he would be cut into pieces. But he did not agree to give up his Sikh religion and embrace

Islam. He was tortured and his body cut into pieces. He preferred to sacrifice his body than give up his religion.

Similarly, from all directions leading Sikhs came in large groups to have a glimpse of Prince-son and they got inner happiness. Everybody became sure that this Prince-son would be a courageous soldier like his grandfather Guru. He is a true Guru and he will rid the people from slavery. He will be a saint soldier and commander of his army like his grandfather Guru. They said that he would do both things, preaching of Lord's Name and commanding army.

Whosoever came also saw that when he sits in the congregation then he sits as a meditative, not the meditative who plays a single string instrument but one who has immersed himself in the Lord's love and remains engrossed in the Lord's Name. Then they saw that he does not sit in a rigid posture or go into thoughtlessness. He plays, runs, swims, plays water games in the river, rows the boat, plays games of all types, and even now he is trained in swordsmanship. Sometimes he makes two groups of his playmates and does fighting like army men.

In his young age Prince-son became mature in all aspects of learning in every way like the sea which is already full, more rivers flow into it but it does not swell. It is always full and remains full, completely full.



Marriage

Who is called 'intuitive'? One who sits inside is intuitive. Inside is our heart that is in our body. So, one who always sits in our heart is called intuitive. When somebody is sitting in our heart, then he knows all happenings in us. He is called intuitive. When somebody is sitting in the heart, he knows every happening inside. That is why: He who knows all happenings inside is called intuitive. God whom we call "O Lord" "*Waheguru*" lives in all hearts. That is why he knows everything what people have in their hearts.

Similarly, the Guru who is the Almighty Guru, Guru Nanak Dev knows every heart. Guru Nanak Dev made Guru Angad Dev the second Almighty Guru like himself. Similarly, you know that we had ten Gurus by incarnation. The ninth Guru was Guru Tegh Bahadur. So, Guru Tegh Bahadur was same as Guru Nanak Dev. He loved the Lord so much that he was always engrossed in the Lord. In this way like the Lord he also knew the hearts of everybody. The happenings to come had an effect on his mind. He felt intuitively that his body had to leave this earthly world shortly. So, he made his godly child ready for Guru-ship in all respects.

Now he thought that the handsome son should also get married. Disciples from distant states and

long distances used to come on Baisakhi day that was celebrated as a festival.

Once, many devotees came for his glimpse and blessings. Amongst them was one most devoted ideal man. Ideal man is one who is much devoted and remains very near to the Lord, who has the incessant sensation of the presence of the Lord, here, there, everywhere. This ideal-man's name was Harjas and his caste was Khatri and sub-caste Bhikee. He belonged to Lahore. He had a daughter who was gentle and good-natured. She used to recite the Scripture with love regularly and was always ready to do goodness to others. From childhood only she used to sit with eyes closed and recite the Lord's name with great love and attention.

The engagement ceremony of Prince-son with this girl was performed. Harjas requested the Guru to come to Lahore with the bridegroom and party and the marriage ceremony be performed at Lahore.

The Guru said: You bring everything for the marriage and your party here. We will build a Lahore here. Harjas agreed to the wish of the Guru and went back. The Guru got a new town constructed about 5 kilometres from Anandpur. A market place and houses were constructed and a new township came up. Lot of disciples started living there. Harjas reached New Lahore and then brought his relatives and friends to Anandpur. The Guru arranged his stay in the new township called New Lahore and the marriage took place merrily. The fortunate bride was named Ajit ji. But Guru Gobind Singh addressed her as Jeeto ji out of love. She became known as Jeeto ji. In this new township

there is a spring of water. This spring came up when Guru Gobind Singh struck the ground with a spear. This place is still called "Guru's Lahore."



Guru Tegh Bahadur's Heavenly Abode

The marriage was solemnized with merriment. Lots of people came and more continued to come to wish the couple. At that time the Mughal king Aurangzeb ruled the country. He was tyrant and merciless. He was converting Hindus to Muslims forcibly. He destroyed Hindu temples and constructed mosques instead. People were in agony but no one dared to challenge. When the Chief of Kashmir asked the Pandits to embrace Islam, then the Pandits and Brahmins said: We are going to our Guru to seek his advice. If he says all right, then we shall come back and embrace Islam. They came and met Guru Tegh Bahadur and related the entire story of the atrocities of the Muslim ruler.

The Guru pondered: If I say "Yes", then it will be irreligious for me to say so. People will give up their religion. If I say "No", then they will be killed. They will die as cowards or they might like to save their body and give up their religion. I should do something that would give courage to the people. Everybody should be ready to sacrifice one's self with pleasure. People should prefer to die rather than give up their religion. When the people would sacrifice their lives for the sake of religion, then everybody's mind will become strong and their body also will become strong. Then the King and the cruel Chiefs will get a jerk.

Then the Guru said: Go and tell your Chief, "First you ask our Guru to accept Islam, then we shall also accept, otherwise not."

Accordingly, the Chief of Kashmir wrote to the King.

The King ordered his men to bring the Guru to Delhi and at Delhi agonized him in many ways. The King tried his best but the Guru did not agree to give up his religion. Then, on his orders the Guru was beheaded stone-heartedly.

The tragedy involving rare sacrifice of the Guru for the sake of religion happened at Delhi. It was a historic happening.

A rare tragedy where one gives up one's life for the sake of religion is a historic happening.

At Delhi everybody got scared but Bhai Jaita and Bhai Uda who had come to Delhi were courageous enough to pick up the Guru's head and reach Anandpur. There the Guru's head was cremated with great reverence, grief and shedding of 'love-tears'.

The separation from father was a great shock for 'Bala Pritam' (Child Beloved). It was tragic for the entire family. But 'Bala Pritam' (Child Beloved) was a prophet. He was immersed in the Lord's love. He was attached to the Lord. He consoled the family and gave support saying that it was Lord's will. He asked everybody to recite the Lord's Name. He explained that the Guru had sacrificed his head for the sake of religion. Now all the people will become brave. People will follow his example. They will give their lives but not give up their religion. Tyrant Aurangzeb will get tired of killing innocent people

in the name of religion and people will become strong.

Truly, what Guru Tegh Bahadur did was a rare sacrifice of the Guru for the sake of religion. Guru Gobind Singh himself wrote about it.

"Sri Harkrishan, the eighth Guru was the son of Guru Har Rai. After him Guru Tegh Bahadur became the Guru. He saved the Hindus. The religion of Hindus is saffron dot and wearing the red thread. He saved that." How did he save that? In Kalyug (Un-enlightened era) he made a rare sacrifice.

Meaning: For the sake of religion he sacrificed his body but did not give up resoluteness.

Resoluteness means: To remain firm on truth i.e. what one believes to be righteousness, then remain firm on that even if one has to sacrifice one's life.

The above lines had been written by Guru Gobind Singh but a poet named Chand also wrote one stanza. Meaning of the same is: At the time of sacrificing his head what Guru Tegh Bahadur spoke to the people in a discourse is as follows: Remember the Lord in your mind. Recite His Name. Have faith that He is our support. If the mind does not concentrate on the Lord's Name and goes into evil, then read the Scripture and recite the Lord's Name and turn the mind away from evil. In this way we should remain resolute in religion. We should be a support so much so that whomsoever we give support, we should stand by our word and sacrifice our life but not withdraw the support. Yes! We should sacrifice our head and fall on the ground but not give up our religion.

Material for Guruship

Now, that Guru Tegh Bahadur did a rare sacrifice, did the Guru-seat become vacant? No! The Guru-seat did not become vacant. He made arrangement before he sacrificed himself.

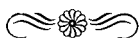
When he was in the custody of the tyrant king, then some of his devotees who were with him were also agonized. Bhai Dyala was made to sit in a drum full of boiling water. He sacrificed his life in this way.

But when Guru Tegh Bahadur perceived that the King's rage is about to fall on him, then he called one of his devotees, Bhai Gurdita who was heir of Bhai Buddha. He sent five coins and a coconut that was a symbol for the Guru-seat to be given to his Prince-son. Then with his Supernatural powers he sent the Guruship soul to his Prince-son and appointed Guru Gobind Singh as the Guru. As a chance, the captives themselves released Bhai Gurdita who was carrying the material of Guruship.

Bhai Gurditta carried the material of Guruship and came out. He crossed the river near Majnu-ka-tilla. He went to the place where at some time the horses of Guru Hargobind were kept. A small hut existed as a token at that place. Reaching here, he recited the Japu ji, prayed to the Lord and then recited the Lord's Name and lay down. Before he lay down, he called one devotee whom he knew

well, gave him the material of Guruship and told him to hand it over to his brother Bhai Hardita at Ramdas town. He also told him: My end is near. My soul will leave my body. You cremate my body and then go.

Saying this, Bhai Gurdita lay down and left for his heavenly abode. The devotee collected wood from the forest and cremated Bhai Gurdita's body. Next day he dipped the ashes in the river Yamuna and left for Punjab. He reached Ramdas town and handed over the material for Guruship to Bhai Hardita. He gave the message also. He also informed him: The Guru has sacrificed his life and the captives released Bhai Gurdita. But after coming out, he has left for his heavenly abode and I cremated his body.



Turban Ceremony

The historic event of the sacrifice of Guru Tegh Bahadur happened in 1675 A.D. At that time when the executioner cut his head away from the body, then two Guru disciples Bhai Jaita and Bhai Uda dressed in Muslim robes were standing nearby. At the time of the Guru's assassination people had thronged to see the event. Crowds had collected. The moment the head was cut everybody ran helter-skelter and everything went into disorder. A black dust storm blew and there was an earthquake.

In this muddle Jaita and Uda hurriedly picked up the Guru's head. In that darkness and crowd nobody noticed. Both of them hid the head, wrapped it in clothes and slipped away towards Anandpur. With great caution and alertness they took the head to Anandpur.

As has been told earlier there was extreme mourning at Anandpur. In the family, in the disciples, everybody was in distress and sadness. Guru Tegh Bahadur's old mother and wife were immensely sorrowful.

Prince-son soft-heartedly, when he remembered father Guru, then his heart melted but considered it as Lord's will and endured. He advised grandmother, mother and all family members to remain tranquil. He would give a religious discourse that gave ecstasy. From Delhi the news had come

that Lubana who was a devotee had cremated the body at Delhi. It was like this: At night he carried the sacred body lying at the place of assassination stealthily un-noticed by the army guards. He passed from there driving many carts and stealthily picked up the body and hid it on one of the carts and it could not be noticed in the trail of carts. He took it to his village Rakabganj. There, he and other devotees made a pier and cremated the sacred body. They also put on fire their own huts that had thatched roofs. From a distance it appeared that a fire has spread in the village. After two days they collected the ashes in pitchers, buried it and constructed a platform at that place as a sign. Here a beautiful Gurdwara exists that is called Gurdwara 'Rakabganj'.

At the place of martyrdom of the Guru in Chandni Chowk stands a magnificent Gurdwara that is called Gurdwara Sisganj.

Prince-son Guru Gobind Singh's mind was sad in separation due to the martyrdom of father Guru. But he felt satisfied that father Guru's sacred head and body has been cremated with respect, love and affection and the cruel Mughals did not get a chance of sacrilege.

As per the tradition, after some days the Turban ceremony for the Prince-son was performed.

When someone's father or mother dies, then on the 10th, 13th or 17th day the family, relatives and friends get together and a turban is tied to the son's head. This is called the Turban ceremony.

In the Guru's house it was like this that the moment the news of the Guru's martyrdom reached,

recitation of Guru Granth Sahib started that went on till the day of the Turban ceremony. On that day, first the conclusion ceremony of recitation was performed, then prayer and then the Turban ceremony.

This was not the ceremony of Guru-seat. This was Turban ceremony.

Meaning: In place of father the head of family was now Prince-son.

However, everybody knew that he has to sit on the Guru-seat but the day for that ceremony had not been fixed as yet. Prince-son now took all the responsibility.

He sat in meditation early in the morning and recited the Lord's Name. He sat in the congregation and gave discourses. He would relate the martyrdom of father Guru in a nice way and console the sad hearts.

Kirpal Chand who was maternal uncle of Prince-son managed the household and the congregation. Like this, winter passed and it was spring season.

Now maternal uncle, mother and all devotees wished that the ceremony of sitting on the Guru-seat be performed. A day was fixed that is called Basant Panchmi. Messages were sent and preparations started for the ceremony of sitting on the Guru-seat.



Guru-seat

At Anandpur the sadness has renounced and preparations are going on for the ceremony of the Guru-seat. Whom the people called with love 'Prince-son' at Anandpur and 'Bala Pritam' (Child Beloved) at Patna and people were delighted to see him with turban and plume, would sit on the Guru-seat.

All preparations were done. The day came. A large open tent was fixed on a mound.

Mound is a raised ground that looks like a platform. It was more of a decorated canopy that stood on decorated bamboos. Cotton sheets were spread on the ground for thousands.

A throne with cushions on which Guru Tegh Bahadur used to sit was placed on a wooden platform. On the top another small canopy was fixed and a dome like tasseled ornament suspended from its centre.

On the day when he was to sit on the Guru-seat, 'Prince-son' had his bath early in the morning and wore a handsome dress and got ready. He wore a garland of pearls round his neck and a beautiful turban on his head. A sword hung tied round his waist.

He bowed to grandmother and mother and came out and rode on the horse. The congregation was already standing and waiting on both sides of the

road. People of the town were standing and waiting in the markets and the streets. People standing on rooftops had collected flowers and petals to shower on him. He started slowly.

Poet Santokh Singh writes: 'Prince-son' moved the horse slowly. Like a partridge looking at the moon, men and women stood in the streets to have his glimpse. People in exuberance bowed their heads. 'Prince-son' looked at everybody gracefully and blessed. The disciples and devotees felt ecstatic. When the horse moved ahead, then the people who were standing on sides followed behind. In this way the crowd of people which followed the horse became very large. They followed on foot watching the rejoicing.

In this way, 'Prince-son' reached the ceremonial place.

There, Maternal uncle, Bhai Ram Kaur heir of Bhai Buddha who had come with his uncle as the guide because he was too young, Bedis, Trehans, Bhallas, Sodhis and all eminent Guru devotees were present to receive him. All welcomed him and took him up to the platform. There, in front of the adorned seat he closed his eyes, had a vision of nine Gurus and bowed to them.

Meanwhile, from the congregation came a sweet voice: O Benevolent! Please take Guru-seat.

On hearing this he sat on the Guru-seat, the throne.

When one says with respect, then one says 'Please take a seat'.

Poet Santokh Singh writes: "With the consensus of everybody and after bowing to nine Gurus in his

mind, he sat on the Guru-seat, the throne. He looked so handsome as the splendour of the sun. The inner minds of all the congregation blossomed like the lotus blossoms on seeing the sun. The hearts were in ecstasy and exuberance like the nectar coming out of lotus."

Now the musicians sang divine songs (*Kirtan*) in *Ram Kali Raga*.

From the time of Guru Nanak it was Bhai Buddha who did the ceremony of the saffron dot of Guru-seat. Up to six Gurus he himself performed that. Then his heir whoever was on his seat performed that. Now Bhai Ram Kaur was on his seat. Since he was a child and too young, his uncle Bhai Hardita came with him and brought the material of Guru-seat i.e. five coins and a coconut that Guru Tegh Bahadur gave to Bhai Gurdita. Already it has been mentioned that Bhai Gurdita left for his heavenly abode in Delhi after being released from jail but before leaving the earthly body he had sent the material of Guru-seat to Bhai Hardita at Ramdas town.

Now Bhai Hardita came from Ramdas and brought everything. Along with that he brought with him Bhai Ram Kaur heir to the seat of Bhai Buddha. Now Bhai Hardita recited the prayer and helped Bhai Ram Kaur to put the saffron dot on the Guru's forehead. He also helped Bhai Ram Kaur to put the Guru given five coins and coconut in front of the Guru and bowed down.

Then Bhai Hardita turned towards the congregation and uttered: The true Guru, the tenth Guru, omnipresent, revealed, manifest, radiant soul,

Magnificent Guru Gobind Singh.

Now a loud voice came from the congregation in unison: Blessed shall be he who shouts, "Hail the True and Timeless Lord". Festive music was played outside.

Next, Bhai Buddha's heirs, all Guru relatives, all those who were given seats and Cash Collectors were to give presents to the Guru and say, "We all are at your command and service as we were to the ninth Guru".

First, Bhai Buddha's heirs presented a diamond studded plume. Bhai Hardita fixed it on the Guru's turban. He also presented one shawl, one garland of pearls, one sword, one horse and one facon and five gold coins.

Next, the Guru relatives, those who were given seats and Cash collectors presented gifts. Next, eminent devotees, prominent merchants and others from the congregation presented their gifts.

The Stores Supervisor announced the names of all who came to present and the items they presented and prayed, "May Lord bless His name as also prosperity to all."

Next, the Guru gave return gifts, a robe of honour to Bhai Ram Kaur, Bhai Hardita, all relatives, eminent devotees and others.

Then, sacred sweet was served. It is written that sacred sweet worth a thousand rupees was served. History of Sikhs mentions that sacred sweet to the value of five thousand rupees was served. This indicates how large was the congregation.



Guru gives sign of making the devotees 'Singh'

Now at Anandpur, the hustle and bustle increased. Devotees from distant places came everyday. Wherever the news of the Guru sitting on Guru-seat reached, disciples, devotees and more people came to have the true Guru's glimpse. The congregation came often. Soon a group of Lubanas or Wanjaras from Delhi arrived. Bhai Lakhi Wanjara also came in that group. When the morning singing of divine songs (*Kirtan*) stopped and the congregation offerings finished, then the true Guru asked Lakhi: O dear! How did you manage to carry father Guru's body and cremate?

Then, Lakhi narrated the entire story. How he got a chance. How he was leading a trail of carts. How the black storm and the lime smoke from his carts closed everyone's eyes when he passed through Chandni Chowk. That is how he got a chance to pick up the sacred body, carry it up to Rakabganj and cremate it by burning their own hut. Everybody had heard this before but now again they listened from the mouth of Bhai Lakhi who did this service and shed tears of love.

Then, the Guru asked: Lakhi, There were many devotees in Delhi. None came forward?

Lakhi replied: Magnificent Guru! Everyday we listen of new atrocities. People are afraid. The fear

of the King is too much. Devotees are few and are poor. Some devotees have been agonized so as to keep them under fear and control. That is why nobody picked up courage and came out. Even I could serve in this way by your grace. All devotees feel the suffering but out of fear they are wavering.

Poet Santokh Singh writes: Then the true Guru said: I will make a community that will become known all over the world. If one Sikh would go where a million people are together, then he will be recognized like a swan amongst cranes, a peacock amongst vultures, a strong horse amongst donkeys and a lion amongst deer.

The congregation was dazed to hear the unexpectedly uttered words.

Then Lakhi said, "I have put the ashes in brass pitchers and buried them there.

The true Guru said: For the time being make a platform as a symbol. My devotee will come some time and construct a Gurdwara.

Magnificent Guru was very fond of horse riding and archery in this young age. While at Patna he had already practiced with small bows, arrows and pellet bows. He had learnt horse riding also while living with father.

Now see the Lord's wonders.

Early morning he sat immovable and tranquil and listened to the divine songs (*Kirtan*). Sometimes he got so engrossed in divine songs (*Kirtan*) that he shed love-tears of divine-love. When the divine songs (*Kirtan*) stopped, then he talked to the congregation nicely. He would listen to their prayer and bless them.

Then he would go home, have breakfast and then go to see the bow and arrow shooting skills.

He got arrows specially made from Lahore as per his choice.

He arranged stay for Bibi Viroom's son Suraj Mal's grandsons, other comrades and close friends and relatives who were skillful in archery, horse riding and gunnery at Anandpur.

After lunch he would see their practice and skills. Himself he would shoot arrows aiming at distant targets. He felt happy to see them shooting the guns at the right targets.

In the afternoon he would go for hunting, follow the chase, he would join in horse races. He felt happy to see different types of weapons. The disciples brought beautiful weapons as gifts.

In the evening he made it a point to attend the recitation of scripture. He sat in tranquility and listened to the recitation. Sometimes when the recitation finished he talked wondrously. Sometimes, he would laugh, play and run in extreme boisterous mood that no one could catch him. But sometimes, he would become detached and utter words that would make everybody's mind detached.



FORGIVENESS

Next day when the divine singing stopped and the sacred sweet distributed, Magnificent Guru still sat with eyes closed. Today, no new devotees had arrived. The audience hall was packed full with jostling disciples.

All of a sudden the true Guru opened his eyes and said: Where is Dulcha?

Dulcha came and stood with hands folded.

True Guru: Well! What have you brought for me?

Dulcha: Magnificent Guru! Whatever I brought, I put it at your feet the same day. True Guru: What have you brought yourself?

Dulcha: Whatever small I could give, I offered.

True Guru: Any gifts of love given by some loving devotee?

Dulcha: I gave everything to you.

True Guru: Make sure! Any gift you might have forgotten. See! My hands are unadorned.

Dulcha: Whatever I brought I have already given. You are making fun of me. For you it is fun of youngsters but for me, it is my respect.

True Guru: Yes, Dulcha! Your respect and my fun. See! The wonder of splendid Guru Tegh Bahadur.

Saying this, Magnificent Guru got up and pulled Dulcha's turban down.

The uncalled for and blunt reply from Dulcha

had already caused surprise amongst the devotees and then it was wonder.

When the turban fell down, then from inside the turban a pair of jewels embedded gold bangles of the size of the Guru's wrist also fell down. One devotee picked up the same and placed it in front of the Guru who had gone back and sat on the throne in tranquility like the smile of a rising moon.

Dulcha picked up his fallen turban and put it on the Guru's feet and said: I am sorry. Please forgive me. My ego deceived me. I thought: Since I collect money and give, I am great. I thought you are too young. Yesterday, one devotee did tell me: 'Awake or you will fall down'. But I did not understand. Today, I fell down. I am greedy, blind and full of vices but you are "All graciousness" image of Guru Nanak. Please forgive me.

At this time Bhai Hardita's soft heart melted. With folded hands he said: Magnificent Guru! Forgive him. He is sinful that he has not given a gift of love from a devotee. Please forgive him.

Magnificent Guru: The house of Guru Nanak is always a house of forgiveness. It is without desires. Give away everything. Empty the coffers. Lord is the support for Guru Nanak. But see the love of devotees. Tell Dulcha he is forgiven, but he should narrate the story of suffering that I just heard, the story of the devotee who has gifted the bangles.

Then Dulcha got up and narrated the story of Bhai Roopa a rich merchant of Multan who was imprisoned as a thief and who had sent this set of bangles and many other gifts.

The story of Roopa is as follows:

A devotee of Guru Tegh Bahadur lived at Multan. He was very rich. People called him a 'wealthy gentleman'. His name was Roopa. He was pious and kind. He arranged singing of divine songs (*Kirtan*) in his house often and served the congregation. Because of this the Muslim Priest and the city Police Officer were inimical to him. There was another Roopa. He was a dacoit. The dacoit Roopa committed a dacoity. The Police Officer came to know of it. He caught this rich merchant Roopa and put the blame on him that this is the dacoit. So Roopa who was innocent was caught. Even the Muslim priest confirmed that this is the dacoit. But the Chief came to know that Roopa is a disciple of the Guru and Guru-devotees do not tell lies. This Roopa says that he is innocent. This must be true. But the Police Officer had made false allegations and false witnesses. The Chief was in a fix, "What verdict to give?"

Roopa was confident that the truth will succeed and he prayed to the Guru in his mind. On the day when the Chief had to give his verdict, a letter came from the Police Officer of another town: "The dacoit Roopa has been caught here. He has admitted that the rich merchant Roopa is innocent. The dacoity was committed by this Roopa. Please do not sentence the rich merchant Roopa. I shall soon come and present the dacoit Roopa with all the stolen goods that have been recovered."

In this way the Chief got the information on time. The rich merchant, Roopa's honour was saved. He was made free. He had sent bangles, pearls and

other gifts for the true Guru. He could not come himself due to some reasons. Dulcha hid some of the items thinking that the Guru is a child and that he would not know. But Guru Gobind Singh pulled Dulcha's turban down and exposed his sinful act.

Then Dulcha realized that the Guru is "All knowing." The congregation also got more faith that the Guru is intuitive.

Then see! He did not give any punishment to Dulcha. He pardoned him. This is the greatness of the true Guru.

All said: *Great is True Guru, Guru Gobind Singh! Giver of Lord's Name to all.*

Great is Magnificent Guru Gobind Singh! Giver of salvation to all.



Prosperity of Anandpur

It has been mentioned earlier that Guru Gobind Singh even in his very young age was fond of shooting arrows and hitting targets. Then he made his friends march in drill. He also made them practice swordsmanship with wooden swords and mock fights. Then they practiced gun shooting. By and by most of the relatives and devotees of the time of father Guru started living at Anandpur.

Guru Hargobind, the sixth Guru was the grandfather of Guru Gobind Singh.

Guru Hargobind's daughter Veero had five sons who were handsome, smart and stout. Their names are Sango Shah, Gulab Chand, Jeet Mal, Ganga Ram and Mahir Chand. These five young men were very skillful and brave. All five of them had settled at Anandpur since the turban ceremony of the Guru and stayed with him. These five commanding warriors became very proficient in martial arts.

Proficient means expert in the use of weapons.

Guru Hargobind had one son named Sooraj Mal. Sooraj Mal had one son named Deepchand. Deepchand had two sons namely Gulab Rai and Shyam Chand. Both of them came from Kiratpur and settled here. Sometimes they went and stayed at Kiratpur but mostly they stayed at Anandpur with the Guru.

In this way, the strong young men of the time

of Guru Hargobind or the sons of these brave men, whoever came to Anandpur, the Guru made them settle at Anandpur.

Normally, maternal uncle Kirpal Chand did all the lodging supervision. Firstly, maternal uncle was a brave man and skillful in warfare. Secondly, he was intelligent and wise. The Guru's inclination was towards forming an army. Maternal uncle noticed this and tried to expand it as much as he could. It has already been mentioned that all the strong young men who came, maternal uncle kept them and they were placed at the service of the Guru. He kept all the brave men of the time of the sixth Guru. He fixed their salaries and they were paid regularly. Soon, an army was formed. They practiced everyday and marched in drill. They became proficient in using all types of weapons like arrows, swords, guns & cannons. Now more strong young men were recruited and more weapons procured. Magnificent Guru himself inspected their training and drill and gave orders. Sometimes he engaged two groups in mock fight. He felt delighted to see their skills.

In this way at Anandpur, two times, i.e. early morning and late evening the musicians sang divine songs (*Kirtan*). And afternoon was the time of practice of drill and training in the use of weapons.

Poet Santokh Singh writes:

Like, his grandfather kept an army, similarly, he recruited a large number of fighters and in the same way he formed a strong brigade. Anandpur town also prospered and the population increased day by day. The Guru himself participated in the

exercises and was delighted to see his men learning martial arts with eagerness. Riding horses they went long distances and shot arrows finding new targets. He would tell in advance the target he is going to shoot and then shoot. His arrows always shot the exact target. He loved to procure guns, swords, axes & pistols in large numbers.



Gulab Rai

One day everybody went for bathing in the river Satluj. Magnificent Guru made two groups of all his companions. He headed one group and for the second group he asked Gulab Rai to lead. They played in the river what is called a water game. Both the groups fought, like in the army, with water. The fight went on for a long time but then Gulab Rai's group was routed.

Routed means: They lost.

After being routed Gulab Rai ran out of the river. In haste he came out and hurriedly picked up the Guru's turban thinking as his own, tied round his head and reached the place where they were to meet after the fight.

Meanwhile, the winner group also came out i.e. the Guru who won also came out.

Then Shyam Das said to Gulab Rai: O Brother! You have shown some disrespect. Instead of your own, you have tied the Guru's turban on your head. Gulab Rai hurriedly took off the Guru's turban from his head and put it in front of the Guru. Magnificent Guru laughed and said: Gulab Rai! Let it be. Leadership will come to you but for a short time as this turban has touched your head and come down. So will your leadership come down quickly? This became true. (Story later)

Life giver to the dead

One day Magnificent Guru was walking on the road when he heard a cry from the platform of a house. On hearing the wailing, the soft hearted Guru went and stood near the platform and asked: O Lady! Why are you crying?

She replied: See this my son, hale and hearty he laid down. He neither speaks nor breathes. He is dead.

Magnificent Guru looked at him. Instantly, his eyes shed some graciousness (showered grace). Then he said: See O lady! He is breathing. See properly. See he is blinking his eyes. See he is alive.

Then everybody saw properly. He was breathing and blinking his eyes and was alive. Everybody present was amazed. The devoted ones realized that the Guru is the image of Guru Amar Das, the third Guru. He has the same soft heart and mercy as the third Guru had.



Canopy

The Chief of Kabul sent one canopy to the King at Delhi. This was very beautiful. It became known all over Delhi that it has come from Kabul.

The Guru's devotees in Delhi heard about it and sometimes they saw it spread for the king in the fort.

They became eager that such a canopy should be made for the Guru's hall of audience at Anandpur. Then the congregation decided and wrote to the devotees at Kabul. There in Kabul lived a Guru devotee who was much attached to the Guru. He was very wealthy also.

Wealthy is a person who has lot of money.

He had once come to Anandpur and had made a prayer to the Guru for a son. His name was Duni Chand. Duni Chand consulted Dayal Das, Cash Collector of the Guru and asked him what he should send to the Guru as a present.

Dayal Das said: You get a beautiful canopy made for the Guru.

From Delhi the congregation wrote to the devotees at Kabul to get an extremely beautiful canopy made for the true Guru.

In this way Duni Chand ordered making of an extremely beautiful canopy. When the congregation of Kabul came to know, then the devotees became more eager.

Each one brought something and said: Dear Duni Chand! Guru is of everyone. Some one gave money. Someone brought silk, someone brought embroidered cloth to be stitched on the canopy, someone brought decorative material and someone brought festooned border and so on. Duni Chand spent about two millions but with more money and items added by the congregation the cost came to about two and a half millions.

The devotees came from Kabul to have a glimpse of the true Guru. They brought this Canopy along with them. They also brought embroidered sidewalls.

When the canopy was spread and sidewalls fixed and carpets from Iran were laid in the centre that the congregation brought along, then it was so prominent that one could not bear the sheen. In the centre was placed beloved Guru's throne.

Magnificent Guru came and sat on the throne. Then the congregation swarmed around in reverence and love.

Everyone who got his glimpse went into ecstasy. The eyes did not tire having his glimpse.

Today's Durbar was the Baisakhi Durbar that is one of the biggest Durbars held in Guru's honour. In the history of Sikhs the year is mentioned as 1736 Bikrami. It is written that this canopy was more beautiful than the one that was prepared for the king of Delhi.

In the History of Sikhs, Bhai Gian Singh a deep devotee of the Guru, writes: It was much more beautiful because the one that was prepared for the king was on orders of the king and this one that was prepared for the Guru was out of deep

love for the beloved Guru. The rest of items namely carpets, side walls, velvet curtains, tent walls, screens of split bamboo sticks, ornamented tent poles, all items better than the best, were prepared and gifted by the devotees with warmth and affection for the Magnificent Guru.

Next day the congregation assembled under the same canopy. The musicians sang divine songs (*Kirtan*).

Magnificent Guru gave rewards to the craftsmen and artisans. All the visitors who had come from far and wide, the rich, the poor, the sadhus, intellectuals and many hill kings who had come for the Baisakhi festival were dazed to see the Canopy because the work done on it was wondrous.

Many types of flowers, fruits, plants, trees, peacocks, partridges, other birds, lions, horses, elephants, replica of hunting places of lions, chess, ludo, other games, sun, moon and stars were embedded as real. When the intellectuals saw it, they were so dazed that they could not take their eyes off it because of its unique decorations.

Magnificent Guru was gracious and bestowed his blessings to the disciples who had come from far off places like Kabul, Kandhar and distant places. He told them to remain in endeavour of recitation of the Lord's Name, to do goodness and speak the truth, to earn honestly and support the family nicely. He blessed them fulfillment of their wishes and happiness of the soul.

They got their wishes fulfilled and praised the Guru. Then they departed for their respective homes.

Marriage

The story of beloved Guru's marriage has already been told as story no. 31.

There is dissent amongst the writers of Guru Stories. In Sikh history is mentioned that the marriage took place in the time of Guru Tegh Bahadur. The ninth Guru himself arranged the marriage but the author of Suraj Prakash writes that the marriage took place 4 or 5 years after the Guru sat on the Guru-seat. Rest of the story that a new town Guru's Lahore was constructed and marriage took place there, is the same. The water spring coming up, when the tenth Guru pierced a spear on the land, is also corroborated by both.

A Gurdwara exists there and a fair is celebrated on Basant Panchmi day. Difference of opinion is on the time of marriage that requires further scrutiny. The name of the fortunate lady was Ajit Kaur. Magnificent Guru called her Jeeto ji out of love.

This respected 'Mother of all' was very pious and devoted to the Lord. It is said that this 'Mother of all' sat in meditation in recitation of the Lord's name for many hours everyday.



Thief (intuitively found) admonished

From Guru's Lahore the Guru came to Anandpur after his marriage. The musicians sang divine songs (*Kirtan*) early in the morning everyday.

One day Magnificent Guru sat with the congregation after the divine singing (*Kirtan*) stopped. Devotees who had come from outside bowed to the Guru and offered gifts. The Guru blessed everyone.

Soon a trader came and raised a hue and cry: Magnificent Guru! I have been looted.

Beloved Guru pacified him and said: You tell, what is your problem?

Then he explained: I came here and did some business. I earned some profit. I had kept seven hundred rupees in my bag. That bag has been stolen last night and I am penniless now. What should I do?

The true Guru closed his eyes, then opened and said: Listen good man! You do not cry. You will get your money. Then he looked towards his valiant men and said: Ten of you go in one such direction and there is a certain house of this type. Go inside. On the west verandah stands a cupboard. Break the lock. There you will find this man's bag. Bring that bag. The thief also stays in that house. Tie his hands at the back and bring him along.

The valiant men walked fast. They took out the bag from the cupboard and also brought the thief along with them. The trader got his bag of money and he felt relieved from distress.

Magnificent Guru admonished the thief: See! You stole the bag. It is a sin. You stole in the city of Guru Tegh Bahadur. This is a bigger sin. Then you put this man in distress and made him penniless at the auspicious occasion of marriage. This is again a bigger sin. You deserve extreme punishment but I forgive you. Never steal again. Leave the vocation of stealing and earn honestly. You promise that you will not steal in future.

The thief begged pardon and promised that he would not steal any more. It is said he really became pious.

Both the thief and the trader were satisfied with beloved Guru's justice.

The congregation realized that the Guru has strength of the soul and appreciated his justice and forgiveness. Intuitiveness comes from the strength of the soul. When a wrestler wins in wrestling we say he has a strong body. Educated people will say that his body is stout.

In the body is the soul that gives life to the body. One whose soul is attached to the Lord, his soul is very strong because then it has the strength of the Lord. He has strong intuitiveness. We say he has immense strength of the soul.



King Rattan Rai

In these nice days one King amongst the kings of Assam who was young came to have Magnificent Guru's glimpse. Queen, Queen mother, some courtiers and security men accompanied him.

Assam state is towards the east. It is beyond Lucknow, Allahabad and Patna. It is further beyond Bengal and Kolkata towards the east.

Guru Nanak at one time went there and blessed the Lord's Name. There are many indications of his visit at many places. In the biography it is mentioned as Asa State.

Since then the Guru's disciples spread here and more ideal-men of beloved Guru came and preached the Lord's Name.

The ninth Guru, Guru Tegh Bahadur himself visited Assam. When he was there King Ram Rai became devoted to the Guru. His son King Rattan Rai came for beloved Guru Gobind Singh's glimpse.

His story is as follows: When King Ram Rai died his son Rattan Rai occupied the throne at a very young age.

One day while combing and dressing his hair, the young king noticed a mark in the corner of his forehead under the hair. It occurred to his mind whether it is the scar of an injury or the scar left by a pimple or something else.

Then he went to his mother and asked: Mother!

What is this mark on my forehead? Is this a mark of some injury or pimple?

Then Mother said: No! Darling son! It is a blessing of beloved Guru. One day seeing your father sad the Guru asked him: O King! Why are you sad?

Your father said: O True Guru! I have become quite old and I do not have a son. Sometimes I feel you are so gracious. I may ask you for the boon of a son who would look after my kingdom. At that moment the Guru was playing with his ring. He had removed his ring from the finger and was shuttling it from one hand to another. With the same ring the Guru touched your father's forehead and said: Look, King! One child will come from the house of Guru Nanak. On his head will be a stamp of this ring, so that you are sure that he has come from the house of Guru Nanak. He will have long hair on his head that will ever remain. He will be a pious King. Exactly after one year you were born and it was wondrous to see that there was not only a stamp of the ring but even the word 'One Lord' was embossed on your head and could be read. He realized that the Guru is miraculous. Whatever he says happens. On listening to all this the young King Rattan Rai now become very eager to have a glimpse of miraculous Guru and seek his blessings.

He asked: Mother! Where does he live? Can I have a glimpse of miraculous Guru?

Mother had tears in her eyes and said: Beloved Guru left for the Lord's palace. Now he is not in human form that we can see with our eyes.

On hearing this, the young King became sad.

Then Mother said: Darling son! In his place his son is now on the Guru's throne who is truly his image. He is the same miraculous.

Young king: You tell Mother, where is he?

Mother replied: Darling son! He lives in Punjab state. The sacred town where he lives is Anandpur but it is quite far off.

Young king: Mother I must go and have his glimpse. May be any far, I must go. Won't you come along?

From that day his mind was all towards how to be ready to go, how to reach and how he should meet Magnificent Guru? He bought many expensive gifts. He fixed the responsibility of the kingdom to his ministers.

After a few days the young King started towards Punjab. Some of the troops went along for providing security.

The young King had so much enthusiasm in him to meet the Guru. There is a pull of love, throb in heart and waiting for the blessed day when his forehead would touch handsome true Guru's feet. On the way wherever he halted, he met the Guru-disciples and was delighted to listen to Guru stories from them. Moving ahead, they reached the Satluj River and then Anandpur was close by.

Now, 'Magnificent Guru' got the information that the Guru's disciple, the young King of Assam has arrived.

On listening to the young King's arrival, beloved Guru deputed persons and ordered: The young King is a guest. Arrange a proper place to stay for the King, Queen, Queen mother, courtiers and others

accompanying him. All groceries, water, wheat, gram and fodder for horses and all comforts should be provided. Everything should be done for his hospitality. He should feel at home.

The young King's entire cavalcade was delighted to see the love from beloved Guru's men. Everybody rested at night.

The young King also rested but with the mind waiting to meet beloved Guru.

Next day, with the permission of beloved Guru, the young King went to meet Magnificent Guru in the hall of audience. The young King walked barefooted from his place of stay up to beloved Guru's hall of audience. Those who accompanied him also walked barefooted. He bowed at the gateway and entered. All his men followed him. From a distance he got a glimpse of 'Magnificent Guru'. His eyes saw the handsomeness that he had never seen before. His love crossed barriers. He walked fast and fell at beloved Guru's feet. He felt a magnetic pull and did not want to leave beloved Guru's feet.

Now the young King felt beloved Guru's sacred hand caressing his head sending waves of divine sensation and joy. Magnificent Guru rubbed his hand on the young King's back and said: Rattan Rai! Lord is with you. Recite the Lord's name.

Again he said: Get up King! You are blessed. You are blessed in both the seen and unseen worlds.

Listening to beloved Guru's words, the young King who did not wish to leave beloved Guru's feet got up. For a few minutes, he was in this rapture. He looked at Magnificent Guru's face and his eyes

closed. It happened a number of times like that. After some time he became alert.

Magnificent Guru then asked him about his welfare. The young King responded and replied with respect.

Then his minister narrated how the young King's father King Ram Rai became a disciple of Guru Tegh Bahadur and prayed to him for a son. By his blessings this King was born.

In the meantime, all the gifts that the young King had got made with love and enthusiasm were brought in. The minister narrated with how much love and enthusiasm the young King got them prepared. It was decided that next day the gifts that the young King has brought be presented to beloved Guru and opened one by one.

Next day, the young King wore his arms and decorations and came to meet Magnificent Guru along with his minister and courtiers.

Beloved Guru was sitting immersed in the love of the Lord. The young King came and sat at a little distance after bowing down in respect. The young King's presents were now exhibited. One by one all the items were opened and explained to beloved Guru.

The young King showed the 'Five-in-one gun' to beloved Guru and explained the use of it. The chess table was shown. By pressing a button the Chessboard came up and by pressing another button players came up and sat. Another item was shown that become a throne by pressing a button.

Similarly, the feats of the horses were displayed and then other arms and fighting equipment was

shown.

In the end the elephant held a torch in his trunk and waved. Then the elephant brought back the arrows shot at a distance. Then the elephant held a whisk in his trunk and waved the whisk.

Magnificent Guru was pleased and he caressed the elephant. The elephant then picked up beloved Guru's shoes and put the shoes in front of him.

Magnificent Guru was pleased to see all the feats that the elephant did and he named the elephant Prasadi. He ordered that the elephant be kept in the elephant stable and one exclusive person be appointed to look after the elephant and the man should learn to look after the elephant from the young King's men.

For some more time they saw the feats of the elephant.

Beloved Guru then sat down immersed in the Lord's Name. After sometime he opened his eyes and said: My father called you from Guru Nanak's palace and blessed you to your father king. Now you are blessed again. Saying this, beloved Guru blessed the King with love and said: "O Lord" "*Waheguru*". The moment beloved Guru said "O Lord" "*Waheguru*", then a wavy sensation of Name "O Lord" "*Waheguru*" went in the entire body cells of the young King. The Name "O Lord" "*Waheguru*" settled in his mind. The young King got immersed in the Lord's name.

In Guru Nanak's house the religious pursuit is "Recitation of the Lord's Name with love." With recitation the mind becomes crystal or say sublime and one gets immersed in the love of the Lord. We

say, the beloved Guru has blessed 'Name'. The Lord's Name went deep in the young King's heart.

Religious pursuit means:

*To remain in the constant
remembrance of the Lord.*

In high spirits.

Doing goodness to all.

The young King now stayed at Anandpur (*Town of rapture*). The rapture has gone into his body in the Lord's Name. He does not wish to separate from Magnificent Guru but his minister and courtiers wished to go back to work.

Early morning he listened to the divine songs (*Kirtan*). When Magnificent Guru went for hunting he used to take the young King along. Many times they went to the river Satluj for swimming and other water sports. Sometimes they went walking and hunting and sometimes riding on Prasadi elephant. Many times the dates for departure were fixed but when the time to depart came the young King got so much pull that he would postpone the date.

Sometimes of his own love and sometimes of beloved Guru's love the King stayed on up to the Holi Festival.



Gagan Mal

One day Magnificent Guru sat in the audience hall. The young King and his ministers also sat.

The Holi festival was near. The disciples from far off places started arriving.

One congregation came from Shikarpur. Amongst them was one Guru-devotee named Gagan Mal who was very rich and a big merchant. He placed his offering in front of Magnificent Guru and also a number of gifts valued at one million approximately.

King Rattan Rai was amazed to see how much magnificent is the Guru. Then he saw that the disciple was full of love, devotion and humility. Gagan Mal respectfully prayed: Magnificent Guru! I have got so much. It is all your benevolence. Now bless me with salvation.

Salvation: The bad deeds and evil that we do take us into the cycle of births and deaths and keep us in suffering. But if one becomes pious by recitation of the Lord's name with love, singing his praises and reading the Scripture then one gets out of the cycle of births and deaths. That is salvation.

True Guru caressed Gagan Mal's head with his sacred hand and said: Say, "O Lord" "*Waheguru*". Say, "O Lord" "*Waheguru*". He blessed him with the Lord's Name and said: You recite the Lord's

Name. You will be out of the cycle of births and deaths. You have got eternal happiness in this world and the next world too. You are now at the Lord's feet. You will remain immersed in the Lord's love while living and when you leave this world you will go to the Lord's palace.

Like this, devotees came from Punjab, from the north, from the south, from Bengal and Bihar. Then came devotees from Rajputana. Offerings came from Jaipur and Jodhpur state, five horses, five thousand in cash, silver saddles, swords, arrows, guns and other weapons.

Young King Rattan Rai saw that uncountable money and gifts are coming that do not come even to a king. Then he also saw that spending of money is also uncountable. Magnificent Guru spends as a philanthropist.

Philanthropy is giving comfort to others and fulfilling the needs of others.

One day Benevolent Guru saw the Young King feeling astonished.

Then he said: Look young King! Money is like water. If it remains static, then it stagnates. Like we see the ponds where the water is static, they stagnate. But if the water flows into the pond from one side and flows out from the other side, then it remains clean, good and fresh. The money that comes to us is out of faith, devotion and love. This should not be accumulated. People offer money due to their piousness. We spend it for the good of the people. In this way it is coming and going. The Lord's children get comfort from that through our hands.

In this way, the young King Rattan Rai saw the miraculous, listened to the divine hymns (*Kirtan*) and got into "Recitation of the Lord's Name with love" and with the blessings of beloved Guru, the young King accompanied by Queen, Queen mother, minister and courtiers departed.



Army's Victory Drum

Magnificent Guru's cousins from maternal side and cousins and their sons from paternal side, other young men from near and far relatives, valiant from the army of grandfather Guru Hargobind and other young disciples whoever came settled at Anandpur. They were paid from beloved Guru's treasury and they were provided comforts. Magnificent Guru appointed them as Commanders in his army.

Young devotees left their homes, came in large numbers and offered to serve in the army. The expenses were met from the Guru's treasury and food was provided from the Guru's kitchen.

Then he recruited young valiant and paid them salaries. These expenses were met from the Guru's treasury.

In this way, an army like a brigade was formed. They practiced weaponry.

According to our esteemed poet: They were provided weapons and they practiced. They were given training in arrow shooting, gun shooting and swordsmanship. Magnificent Guru recruited men from any caste or creed and made them soldiers. They imbibed enthusiasm and a fighting spirit in them. Besides these devotees many young men came looking for employment. The Guru employed them as soldiers and gave them good salaries.

In this way the Guru's army grew by the thousands. When the Guru came to their site they paid ovation to him in a loud voice in unison. The Guru graciously blessed them. The Guru considered all soldiers as his own and was always benevolent to them. He gave them sharp weapons to practice and fast running horses to ride.

Now Magnificent Guru planned to have a battle drum. One benefit would be an honour for the army. Secondly the beats on the drum would be in specified rhythm. When the beats on the drum are in a specified manner, then they act as messenger for far off army contingents. They are called specified tunes. These tunes can be of many types. When the meaning of a certain tune is specified then the contingents who would hear them and know the specifications would understand the meanings of the tunes that have been played. For example, the army is fighting and the contingent on one side becomes victorious, then a 'victory tune' will indicate to the other side contingent that the first group has become victorious. The second group will then become more enthusiastic and fight with force to gain victory. In this way the battle drum is very useful.

In the History of Sikhs is mentioned, that Nand Chand had suggested this battle drum for the honour of the army and its usefulness but the Cash Collectors of the Guru persuaded mother Gujri ji to stop acquisition of the same. But the Guru finally decided and it was acquired.

Magnificent Guru knew that the kings who will listen to the sound of the battle drum would become

enemies. They know that kings generally own battle drums. The Guru has acquired a battle drum. Is it that he wants to grab our kingdom? If the kings became envious, then it might become difficult for us to stay in their kingdom.

But Magnificent Guru was far-sighted. He also knew that everybody bows down to the mighty. It is possible that the kings may consider diplomacy that it would be good for them to befriend us.

So, musicians played the battle drum. The experts played different tunes. It was joyous in the city of Anandpur and it inspired enthusiasm in the valiant and everybody.

Diplomacy is a way of thinking that rulers and big people adopt to avoid risks and fulfill their objectives.

The enthusiasm to fight inspires fearlessness to the valiant and increases their exuberance and courage to fight. Everybody knows the word 'drum'. But esteemed poet has mentioned quite a few names, e.g. Large kettle drum, war drum, battle drum, small kettle drum.



First fruit of Battle Drum

When Magnificent Guru went for hunting, many times the drummers went along and played the battle drums.

Once he went too far and reached near Bilaspur, the capital state of King Bhim Chand. The King was on a hunting spree when he heard the thunder of the battle drums. He got scared lest some enemy has suddenly invaded. Then he thought it could not be so. The minister looked towards King and said: Your Majesty! This is the thunder of the battle drums of Guru Gobind Singh and it indicates that he is out for hunting. You know he occupies Guru Nanak Dev's tenth seat. He is said to be a saviour. See(whisper in King's ear)! Many pandits and poets who suffered at the hand of the rulers have taken shelter with benevolent Guru and are paid salaries. (Loudly) O King! Thousands of people from Balakh Bukhara, Bihar, Bengal, Assam and south Sangladeep come and adore him as Magnificent Guru. The Kings and Queens of Jaipur and Jodhpur send gifts and presents quite often. Recently the King of Assam came to take his blessings. The congregation from Kabul has sent one canopy valued at a few millions. In fact devotees from all over India and beyond Bihar and Bengal come to have his blessings. When his grandfather, Guru Hargobind came out of Gwalior Fort, he got

fifty-two kings released along with him. Your grandfather Tara Chand was amongst those whom the Guru got released and got pardon from Emperor Jahangir. Thus we are indebted to him.

Indebted means, when somebody does a favour to you i.e. obliged.

It is good for us to befriend such a religious Head and a Commander of valiant who gives shelter to the shelter-less and is a Guru from the heavens. It should be our diplomacy that he remains our friend. If we have to fight another king then all the armed might that the Guru has acquired will be helpful to us. It will be at the expense of the Guru but we will get the benefit. His joining us will make us stronger.

King: O Minister! Your idea is good. Isn't the Guru our subject?

Minister: It is like this. The Guru's father Guru Tegh Bahadur purchased the entire Kahlur Valley now named Anandpur from us and got the rights of freedom, freedom of living, keeping valiant and hunting without paying any taxes to us. We got a lot of money that included everything. In a way he is our subject because the land is within our boundary line where we are the rulers, but as it is, he is not our subject because we have given him the rights of freedom of everything. Secondly, he is the religious Head. He is a Guru from the heaven. He is a prophet. He is an image of the Lord. People consider him a prophet sent by the Lord like Rama or Krishna.

King: Then O Minister! What do you advise?

Minister: We should keep friendship with

Magnificent Guru. We should respect him as a religious Head is respected. Then with diplomacy make him a pillar of strength for our kingdom.



King Bhim Chand visits Anandpur

The King discussed the matter in his cabinet of advisers and it was eventually decided that diplomacy lies in maintaining good relations with Guru Gobind Singh.

Accordingly, after a couple of days the King sent his Minister to Anandpur. The Guru's men welcomed the Minister with hospitality. Next day he met the revered Guru. The Minister talked very affectionately. He expressed his reverence and then made a request that King wishes to meet you. It would be wonderful if the King is welcome to meet you. It will be good for both.

Then Maternal uncle spoke: Magnificent Guru is without enmity. Whosoever comes with love will be respected with love. If somebody comes with an evil mind, the evil springs back on his evil mind. The King is a friend. If he wishes to come, then he can come with pleasure. Benevolent Guru will welcome him with love and respect.

In this way, the Minister fixed a date for the King's visit and left with honour.

On the date fixed by the Minister the King accompanied by his ministers, courtiers and security guards arrived at Anandpur.

The Guru deputed Nand Chand and Maternal uncle for his welcome and hospitality. The King was made to stay at a beautiful place and all

arrangements for the hospitality of the King, his ministers and courtiers were made nicely.

Next day, a meeting was held in the audience hall. The King offered presents befitting the Guru. Then they discussed politics. After that there was a talk of the times and of decorations. Then the King wished to see the presents that the King of Assam had brought. With the permission of Magnificent Guru, the devotees brought those and showed to the King.

The Prasadi elephant could not be shown because it became late. It was decided that seeing the Prasadi elephant and the canopy from Kabul be left for the next day.

Next day again, the King and his ministers came for the meeting. The canopy from Kabul was specially fixed for this meeting. When the King entered the audience hall, then he saw Magnificent Guru sitting on the throne with soldiers standing around. The King's eyes looked up at the canopy. The King was dazed. When he saw Magnificent Guru's radiance i.e. his charm and splendour, then for a moment he wished to become a Guru-disciple but he felt the presence of his ministers and courtiers and shied away from the noble idea. Then he asked whether this canopy was made here or somewhere else. He was told that a disciple from Kabul spent two and a half millions and got it made with great love and has sent as a gift.

Then the Prasadi elephant was brought and all the elephant's feats were shown to him.

The King was dazed to see everything.

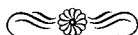
The King was a king. He himself was owner of

riches and the entire state.

But one who has more of wealth has more of greed also. The more wealth one amasses, the desire for amassing more also increases.

So, the initial idea that he got on seeing the splendour of Magnificent Guru that he should become a disciple waned and the greed in the mind became too strong. He thought that after all, the Guru is my subject. I being the King, everything that is his belongs to me. Now I have met him also. Now this Prasadi elephant and the canopy somehow I should take away from him with diplomacy. These items are for the pleasure of Kings. The Guru does live like a king but after all, he is a saint. What for does he need these luxury items?

In these thoughts, sometimes of respect and sometimes of greed, he showed off and bowed to benevolent Guru. The Guru gave him presents and then the King, his ministers and courtiers departed.



Demand for Prasadi Elephant

The King departed but the craving for acquiring Prasadi elephant nurtured in his mind.

Craving means an ardent desire that comes out of greed.

If we keenly observe the period of these happenings it appears that the King of Bilaspur had got some secret message from the ruler of Delhi to finish Magnificent Guru's armed strength. The King thought that if the Guru gives Prasadi elephant, then he would keep that and inform the ruler at Delhi that the Guru has accepted subordination to me and there is nothing to worry. The Guru has accepted subordination and has sent an elephant as an offering.

He wanted to take the elephant silently without fighting. Now he got an excuse. His son got engaged to the daughter of King Fateh Shah of Srinagar. The monetary gifts of engagement were to come to Bilaspur. The ministers and courtiers of King Fateh Shah were to bring those gifts.

King Bhim Chand sent a message to Magnificent Guru that King Fateh Shah is sending monetary gifts of engagement through his ministers and courtiers and other prominent persons. We have to receive them with pomp and show. If you send your Prasadi elephant it will add to our pomp and show.

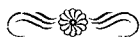
Benevolent Guru understood that it was a clever

demand. They will keep the elephant and will not return the same. They being kings will think it their right to keep the same. If we fight to get the elephant back, it will look bad. If we do not give even then the king will try to acquire it by fighting but not now. Just now his son's in-laws are coming. In that gap of time maybe he forgets his demand.

To become afraid of the King and bow to his unjust demand was against his unbending nature. He also understood that this could be a political move for some ulterior motive.

Secondly, it was thought that whatever gifts come to beloved Guru come from his devotees with love for the use of beloved Guru and it gives them great pleasure when beloved Guru uses them. If again it is given to the King, then the King will use the same and the devotees who have given out of love will feel sad.

So, a reply was sent that Prasadi elephant is a gift and belongs to the Guru's seat but we have another trained elephant that beloved Guru has himself bought. You may take that with pleasure. It is written that this time the King's minister came and got a negative reply.



Chief Police Officer comes

When the King was told that the elephant has not arrived, he got enraged. The Minister tried to pacify him. The King thought that the minister is old and weak-minded. He has not been able to pressurize the Guru. Then he sent his Chief Police Officer of the state.

Initially the Police Officer talked sweetly and politely, then he tried to threaten.

Magnificent Guru said: The demand of the King is not a true demand. It is a clever demand to take the elephant and not return it later. If his intention was honest then we might have considered giving. You sometimes talk sweetly and sometimes in a threatening tone. If we submit to your threat then it is our principle not to submit to threats nor give threats. You may take another trained elephant. That you may keep or return will be your choice. If the King wishes to fight, then we will not start first. But if it comes on us we will fight back. My disciples are not sitting with bangles on, that they will be afraid.

The Chief Police Officer went back and narrated everything to the King in a most provocative language.



King Kesari Chand

The Guru understood that the demand of King Bhim Chand is not over. He will try to get the Prasadi elephant again. It is simply not the matter of elephant but it is something more. The demand for the elephant is an excuse only. Possibly he has some secret instruction from the ruler at Delhi to finish the rising arms strength of the Guru. All the kings were subjugated to the ruler of Delhi.

Already Guru Tegh Bahadur was slain by the orders of the ruler of Delhi. Now he must have heard that his son is young in age but still he is raising an army and collecting arms in large quantities. He must have desired that King Bhim Chand should finish the Guru's armed strength. In this context King Bhim Chand was seeking an excuse to invade and shunt the Guru out of his state, so that he does not receive any such secret orders again. The Guru was considering all these factors.

Now King Bhim Chand sent his friend King Kesari Chand if he could persuade the Guru and bring the Prasadi elephant. Then he would send a message to the ruler of Delhi that the Guru has accepted subjugation and offered his best elephant as a token and in case the Guru does not agree then the kings will jointly wage a war and shunt the Guru out from his state.

The Guru understood that since the marriage is at hand waging a war may not come so soon but it will certainly come at some time sooner or later. So the preparations to defend Anandpur went into full swing.

The Cash Collectors asked mother Gujri ji to persuade the Guru to give the Prasadi elephant and avert a war. The Guru listened and smiled.

The marriage of King Bhim Chand's son was near. King Bhim Chand now sent his near relative King Kesari Chand of Jaswal to meet the Guru. Instead of talking sweetly he talked in a threatening tone.

The Guru remained firm in not submitting to threat. The King went back.



Battle postponed

When King Kesari Chand went back and talked to King Bhim Chand in provocative language, then King Bhim Chand sent a letter to the Guru: 'Dear Guru, You have not cared for earlier orders. Now this is a final notice that you send Prasadi elephant immediately on receipt of this letter or else get ready for a battle. I shall be coming with my army and destroy Anandpur. Either give the elephant or accept battle. Choose either of the two options'.

Magnificent Guru replied: 'Battle accepted'.

When this written reply reached, then King Bhim Chand called a meeting of some kings and discussed waging a war. He knew that alone he would not be able to win the Guru in a battle. If some more kings join hands, then they could win.

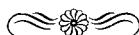
The minister who was intellectual and wise and wished good both for the King and the Guru and considered the Mughal rule as bondage for India, told the King that the Guru's armed strength is matchless.

In the meeting of the Kings who assembled, it was decided that to wage a war at this moment is not desirable. Not desirable means not the right thing to do.

To wage a war is not like going to a feasting. This is fighting, killing and dying. Many kings,

many army officers and many soldiers will die. Maybe we win but in every house there will be crying and wailing.

Then what will be the rejoicing of marriage in this crying & wailing? The best is to celebrate the marriage in peace. After the marriage we shall chalk out a strategy and all kings should invade together. By that time King Fateh Shah being an in-law will also be with us. Then we shall surely win. This was accepted and the idea of going to war just now was postponed for a later date. So to say, for the time being the sudden trouble was postponed.



Leaving Anandpur

After the King went back, the Guru was sure that a battle could be postponed but it would surely come any day. The Guru understood that these kings are puppets in the hands of the Mughal ruler. The Mughal rule is a humiliation and subjugation for India. This has to be broken. For this reason the Guru wanted to enthuse bravery into the minds of the people that would break the shackles of slavery. Nobody could understand his ideal. How could people perceive that a saint living in the hills would have an impulse to exert and endeavour and could make India free from the subjugation of a very big and strong King Aurangzeb. Nobody imagined that this could be achieved. But Magnificent Guru was considering the strategy to achieve his ideal. For this purpose he wanted to put the hill kings in the right thinking. Firstly by good advice but if that did not work then by use of force.

That is why after King Kesari Chand went back the Guru started earnest preparations for a battle.

In those days southeast of Anandpur was the valley of Nahan. It was towards west of river Yamuna. In the east was a valley that is now called 'Dehradun. In the west was Nahan state. King Medni Parkash of Nahan was a devotee of the Guru. He was in difficulty to face King Fateh Shah.

He came to know that King Bhim Chand is troubling beloved Guru. He wished that beloved Guru may come to stay in my state.

Firstly, I will get a chance to serve him. Secondly, King Fateh Shah will be frightened that my strength has increased. Thirdly, Ram Rai who is a friend of King Fateh Shah will not do anything against me because beloved Guru is on the Guru-seat that is higher than his own seat. He will be here. Ram Rai was then living in the valley that is now known as Dehradun. Ram Rai was the nephew of Guru Gobind Singh in relationship. Besides, the Guru was being attracted to the love & prayers of the devotees living in Nahan state. The King's love also was attracting him.

The King of Nahan sent his Minister. He brought a letter of welcome from the King.

Then benevolent Guru called his advisers. The Cash Collectors were happy that the battle with King Bhim Chand would be put off. Maternal uncle was happy that it would be good staying in a friendly state. More attention could be given to political and religious duties. Mother Gujri ji also saw eye to eye with maternal uncle.

Nand Chand and other valiant were happy that they could improve the strength of the army better. Everybody thought it is good. So it was finally decided to leave Anandpur.



Guru reaches Nahan state

Magnificent Guru left Gulab Rai grandson of Suraj Mal and Sham Das valiant and some soldiers for guarding Anandpur. The rest of the army, Udasi sadhus and all paraphernalia, he took along. This set out happened in 1741 Samat Bikrami in the month of September. This is the rosy season in the valley.

After departing from Anandpur the first halt was at Kiratpur. At the Gurdwara of Guru Har Gobind prayers were held and sacred sweet distributed.

Then he met Buddhar Shah. This saint first got blessings from Guru Nanak. Then he settled here. Again, the sixth Guru blessed him. He had absolute faith in the Guru and was immersed in the Lord's love. Earlier he used to practice yoga. It is said that he lived up to the time of the tenth Guru. After meeting and blessing him again, beloved Guru departed for Ropar.

The Minister of Nahan state who had brought a message of welcome for the Guru left for Nahan direct from Kiratpur so that he could inform the King that benevolent Guru is coming and preparations should be made for true Guru's reception. Reception is: When a loving friend or an important personality has to come, then one goes forward to receive him and say 'Welcome to you'. Soon Magnificent Guru also reached.

Listening to the news of beloved Guru's arrival, King Medni Parkash came forward to receive him. Along with him, his Ministers and courtiers also came to receive him. The King got a glimpse of beloved Guru and then he bowed his head to touch the Guru's feet. Then his Ministers and courtiers fell at the Guru's feet.

Magnificent Guru blessed the King. King went into ecstasy. He held the stirrup, walked along and brought beloved Guru to the city. At the city gate many sadhus, Brahmins, Chaudharys and prominent businessmen were waiting. The Chief priest waved lighted lamps in a circular motion and everyone bowed with reverence to beloved Guru considering him as the Head on Guru Nanak's seat. A Gurdwara exists in Nahan city where beloved Guru stayed.

The news of the arrival of the true Guru at Nahan and the reverence and hospitality shown by the people of Nahan state spread in the entire valley on both sides of river Yamuna like the sound of echo in mountains.

Ram Rai also got the news. He sent a message to King Fateh Shah of Srinagar saying that the Head of the seat of Guru Nanak has come and I am only a servant of that seat. Though I did have some differences but truth is truth. The truth is that he is a fountain of strength from the Lord and I am like a pond from the fountain. Now I will not use any Supernatural power or manual power against King Medni Parkash. Secondly, you are my friend. I would suggest that you discard the estrangement and return the land that you have taken forcibly

from the King of Nahan. Otherwise you will have to leave it because on that side, he has come who is the protector of the weak. He protects them who take his refuge.

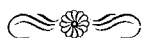
King Fateh Shah had already heard that respected Guru has arrived in Nahan state along with his soldiers. He had also heard about his greatness. He got Ram Rai's message. He knew that in his state and the adjoining areas Ram Rai has a large following. If I lose his friendship, then that might create a problem in my state. So the land that he had forcibly occupied, he returned to the King of Nahan.

Medni Parkash felt it was a miracle. He not only got his land back but his fear that he might lose his kingdom also waned. He was too glad and became more devoted to beloved Guru. King Fateh Shah also sent his messenger and some gifts stating that he respected benevolent Guru and wished to have friendly relationships. After receiving this message of friendship, the true Guru sent maternal uncle Kirpal Chand to King Fateh Shah. Maternal uncle explained the Guru's ideal to King Fateh Shah in a nice manner, saying that the Guru does not like the kings fighting amongst themselves. If you all become friends and are united that will open the gateway to India's freedom. Your number goes into hundreds who are Kings or Chieftains and you have got your own armies. Because of non-friendship, you are fighting amongst yourselves and are under subjugation. Why should you not be friends and become stronger? King Fateh Shah realized that what the Guru had said was true and

he became devoted to the Guru. The Guru also said the same to King Medni Prakash. So when King Fateh Shah came to meet the Guru, the Guru asked maternal uncle to intermediate and both the Kings became friends. Being united, the strength of both the Kings increased and they became more devoted to the Guru.

King Medni Prakash now wished that the Guru should settle here permanently. With this wish, when they went for hunting he showed many places to beloved Guru. One day while on an outing the true Guru liked a place on the bank of river Yamuna that was extremely delightful. It was then decided that a bungalow for the stay of true Guru and family, houses for the Guru-devotees and a fort for the army should be constructed. King Medni Parkash employed lots of masons and labourers, the Guru's soldiers joined in the construction work and buildings started coming up.

Magnificent Guru now brought all his devotees and army men and settled here. Beloved Guru named it Paonta. A beautiful Gurdwara stands here and is named Paonta Sahib Gurdwara.



Paonta Sahib

When the river Yamuna comes down the hills, it flows through the valleys of Dehra and Nahan and enters the plains, then it takes a beautiful curve and flows so gracefully that it enthralls. Here Magnificent Guru Gobind Singh, 'Guru with the plume', the true Guru came from Anandpur and settled down. On seeing the scenic beauty of the place one realizes the greatness of beloved Guru in appreciating nature's scenic beauty.

It is written that the masons & labourers employed by King Medni Parkash and the Guru's soldiers completed the task of building in twelve days. The brick-walled fort and other residential dwellings were constructed. In the centre was constructed a brick-walled dwelling for the Guru that is now 'Gurdwara Paonta Sahib'.

The mud houses and the fort became ruins in the sands of time. The town Paonta is flourishing. Many buildings have come up and are coming up.

When all the construction was over, then came the day of House-warming function. House-warming is the celebration one does when one starts living in the house. Initially, Benevolent Guru and the devotees stayed in tents fixed close by.

On the day of Home-coming celebration, the King himself came and the day was celebrated with great enthusiasm and rejoicing. The King continued

to stay here for some more days and went for outings and hunting with Magnificent Guru. Then he left for his own town Nahan.

Beloved Guru blessed him with a robe of honour. Benevolent Guru blessed him with the Lord's Name. Magnificent Guru also assured him of any help that the King might require. The King bowed down, made offerings and left with great devotional love.

The news of beloved Guru settling down at Paonta reached his disciples far and wide. Although the place was a bit secluded but for the love for the Guru it was not a barrier. People started coming here. The congregation assembled twice everyday. In the morning the musicians sang *Asa-di-var* and in the evening they sang *Rehras*. The congregation assembled and sang divine songs (*Kirtan*) where the river Yamuna flowed at beloved Guru's feet in unmatched splendour.

Along with that, now the Guru spent more time to strengthen the army and train them in fighting skills. They went for hunting in the forests. They went for lion hunting and other violent animals. Violent animals are those who kill other animals and humans like lions, zebras, wolfs, etc.

Whenever young men came for employment, he employed them. Magnificent Guru started recruiting the young. Whenever a Horse-seller came to sell good and clever horses, he bought those and gave them to his horse-riding soldiers so that they may become skilled in fighting manoeuvres.

In this way, there was hustle-bustle in Paonta. Shops came up and there was gaiety all over.



Sri Ram Rai

Beloved Guru Gobind Singh was tenth Guru. Ninth Guru was Guru Tegh Bahadur. Eighth Guru was Guru Harkrishan and seventh Guru was Guru Har Rai.

The eighth Guru was the son of the seventh Guru. The seventh Guru Har Rai had another son whose name was Sri Ram Rai. He was elder to Guru Harkrishan in age. But the seventh Guru did not give him the Guru-seat. Why? Reason being that once King Aurangzeb sent for Guru Har Rai. Then the Guru sent his son Sri Ram Rai. Sri Ram Rai stayed as a guest of King Aurangzeb for a long time. He performed many miracles. One day the King said: Sri Ram Rai! Why did Guru Nanak write the following verse *"The bodily earth of a Muslim is burnt by the potter"*?

Then Sri Ram Rai said: No sir! The reading is as follows: *"The bodily earth of a sinful is burnt by the potter"*.

The King was satisfied but when the news reached Guru Har Rai he was displeased. To change the verse to please the King and to hide the truth out of fear from the King, the Guru considered it lack of strength of mind. The intellectuals call it moral weakness.

The Guru wished to give the seat to the one who would, if need be, even give his life for the sake of

truth. Like earlier, the fifth Guru, Guru Arjun Dev accepted torture and gave his life for the sake of truth. Later again, the ninth Guru gave his head for the sake of truth at Delhi. So! The seventh Guru gave the Guru-seat to his younger son Guru Harkrishan. Then Sri Ram Rai left Punjab and went and settled in Uttar Pradesh in a hilly area. The place became known as Ram Rai dun and after his death it became known as Dehradun Ram Rai and now it is known as Dehradun.

Since Sri Ram Rai settled here and had followers spread in the entire valley, King Fateh Chand had great regard for him. From Paonta, this place is towards east about 30 kilometres and one has to cross the river Yamuna.

Sri Ram Rai got the news that beloved Guru Gobind Singh who is presently on Guru Nanak's seat has come and settled across Yamuna. He knew that his father Guru was displeased with him. He also thought that because of that, one who is on the Guru-seat might also be displeased. So! He felt afraid that the present Guru might attack him any time because he kept soldiers.

Sri Ram Rai had a simple nature. He lived like saints. He had not kept any soldiers. Since Aurangzeb was happy with him, he had gifted him vast lands and villages. The documents of these lands are still there with the Head, who is now on his seat.

Sri Ram Rai was also afraid of his Cash Collectors that they may deceive sometime. In this context he wanted to keep good relations with his valiant paternal uncle Magnificent Guru Gobind Singh.

One day, he called his trusted Cash Collector whose name was Gurdas so that he may open his heart to him and get his advice. This Gurdas was not Bhai Gurdas who wrote literature. He was Gurdas, Cash Collector of Sri Ram Rai.' Gurdas heard everything from Sri Ram Rai and consoled him saying that the Guru-seat is of your ancestors and it is a very sacred seat. Sacred is something that is connected with the Lord who is all love and graciousness. Beloved Guru Gobind Singh is an image of the Lord. He is gracious and kind hearted. He has never stooped down. To think that he might suddenly attack is not positive thinking. But even if we assume that it might happen then my cousins are valiant. We can fight and we shall win. If it comes to worst we shall go further to the mountains and live there. For the time being you do not worry. Stay with peace of mind.

Sri Ram Rai liked the advice but for sake of security he kept some soldiers. He kept a couple of detectives who would go to Paonta and bring news and tell.

The intuitive Guru understood everything what Sri Ram Rai thought but neither he laughed at it nor he felt angry. He thought of allaying Sri Ram Rai's fear. In relationship Guru Gobind Singh was the paternal uncle and Sri Ram Rai nephew. Benevolent Guru wished to allay the fear of his nephew. Accordingly, he sent two of his esteemed men Diwan Nand Chand and priest Daya Ram and told them to re-assure Sri Ram Rai, "I do not have the slightest idea to give you any sort of trouble. You live with peace of mind and do not have the

slightest fear from me. Guru mind is without enmity. Whatever your father Guru did was not enmity. That was a love from father to son to be truthful. So! You need not have any fear from the Guru-seat. Rather you accept love from me."

When both these messengers met Sri Ram Rai and gave beloved Guru's message to him and explained the message in nice words, then Sri Ram Rai felt delighted and said: Beloved Guru Gobind Singh, being my paternal uncle is elder to me. I should bow to him. If he is benevolent to me, then why should I nurture any fear in my mind. Whatever he orders, I will abide by that.

In this way, he was immensely pleased and he gave them a robe of honour before seeing them off. They reached Paonta and narrated the entire conversation to the 'Guru with the plume' that Sri Ram Rai is pleased. His fear is gone and he has love, respect and devotion for you now.



Meeting with Saint Budhu Shah

Sadhaura is a town about 25 kilometres from Paonta. This is quite an old town. When Gautam Budha preached Buddhism, at that time Buddhist monks lived here. Here the meditative of Buddhism lived and meditated. At that time it became known as Sadhu Wara meaning the abode of saints.

When the Muslims came into power they turned out the Buddhist monks and made it a Muslim town and named it Sadhaura.

At the time when Benevolent Guru settled at Paonta, here lived a Muslim saint who was well known as Budhu Shah. This saint was not like other Muslim saints who nurtured hatred for other religions. He was God loving, pious, kind hearted and he loved all.

He heard that Beloved Guru who is on the seat of Guru Nanak has come and settled on the bank of river Yamuna. On hearing this he wished that he should have his glimpse and meet him. His mind said: Since he is on the seat of Guru Nanak, he must be a saviour. I should meet him and get spiritual guidance from him so that I move forward treading on the spiritual path and meet the Lord.

With these thoughts, accompanied by some of his disciples he came to Paonta. He stayed at one place. He was told that benevolent Guru is sitting

in the audience hall and disciples are seeking his blessings. So, hurriedly, Budhu Shah came to have the Guru's glimpse. He saw Magnificent Guru sitting on the throne and the congregation seeking his blessings. He felt as if the moon is giving its splendour in the congregation of the stars. The lustre on Magnificent Guru's face charmed him. He saw radiance on benevolent Guru's face and felt the love and ecstasy that comes in the early morning rising of the sun in the form of glitter.

Whatever offering he had brought, he put in front of benevolent Guru and fell at beloved Guru's feet. Beloved Guru patted his back with his sacred hands and rubbed his sacred hand on Budhu Shah's head and gestured him to sit down. Then the disciples who had accompanied him bowed their heads and benevolent Guru gestured them to sit down. Then benevolent Guru asked about his welfare.

The saint said: Magnificent Guru! My name is Budhu Shah. Since long, I wished that I should have a glimpse of beloved Guru who is on Guru Nanak's seat and make my life fruitful. Now when I heard that you have come so near, my mind said: Go just now and have his glimpse. Now it is, as the people say, the river Ganges has come to your house. The true Guru has settled close to your house. That is how I came to have your glimpse. After having your glimpse I am yours now. You have blessed me so much that I feel I won't be separated from you. I adore you and I feel I have got your glimpse and given my mind to you. This type of give and take has happened unknowingly

and this cannot change. My sufferings of ages have vanished.

When Budhu Shah said these words in utter humility and bowed his head then benevolent Guru again patted his back and blessed him:

Never forget the Lord's Name. Recite the Name always.

Never forget the Lord's Name. Recite the Name always.

After having said it twice, he rubbed his sacred hand on his head and pressed the centre of his forehead and again said: **Recite the Name always.**

In this way the Guru blessed him immensely. The saint became a Guru-disciple and got immersed in the love of the Lord. He got eternal bliss.

Till the time beloved Guru remained sitting on the throne, the saint drank the nectar from the Guru's glimpse. He sat immersed in the Lord's Name. Then benevolent Guru got up and left. He asked Nand Chand to make good arrangement for the stay of the saint and his followers and provide all items of grocery and other comforts.



Saint of Kalsi

One day when the Guru got up in the morning he appeared to be a bit restless. The season had become colder. Although there had been no snow on the mountains and it wasn't freezing cold but still it was colder than before. Today he got up late and reached the audience hall late. He said: I am feeling very cold. My bones are cracking. Sometimes he said: I have become too old. The Guru-disciples could not understand what the reason was but waited for something to be known.

Benevolent Guru got up from the audience hall and sent for the Minister. When the Minister came, then the Guru said: Please tell the King to come with me for hunting towards the hills for five or six days and take a palanquin with eight labourers.

The Yamuna starts from the upper reaches of the mountains. Its source is called Yamnotri. It moves marvellously in different directions and flowing through hill gorges finally reaches the Doon valley. The place where it emerges in the Doon valley is around twenty kilometres west of Mussoorie. Here, from these hills emerges a beautiful, shining and steady flow of Yamuna and from the North comes another similar river named Tons. This is the confluence of both the rivers. The river Tons becomes a part of the river Yamuna and loses its name. The Yamuna flows from here

touching the small hills and mounts and crosses Paonta to reach the plains near Faizabad.

At a distance of one kilometre before the confluence of Tons and Yamuna near the river coming from Chakrata, is a town named Kalsi. At a little distance downwards is a bridge over the river Yamuna. Traffic coming from Saharanpur or Dehradun has to cross this bridge. Near the bridge is lying a stone pillar that has the inscription of the commands of King Ashoka. The entire area has a natural scenic beauty.

Scenic beauty means: It looks charming to the eyes and one wants to live there or come for an outing.

Here one Brahmin had constructed a hut. He meditated a lot and people called him a saint. He was very old. The King of Nahan accompanied by his Minister had met him once to seek his blessings so that King Fateh Shah does not overpower him. Saint told them that he had read the Vedas and other scriptures. According to those this is the time of a Prophet coming from the heaven who will be very powerful.

Prophet is he whom the Lord sends. He is an image of the Lord in human form.

This saint gave him indications wherefrom the King and his Minister concluded that whatever indications he has given point towards Magnificent Guru Gobind Singh at Anandpur.

So! The King went back and tried to know more about Magnificent Guru Gobind Singh. In that process he came to know that King Bhim Chand is troubling benevolent Guru. The King of Nahan then

respectfully asked Magnificent Guru to come and settle in Nahan state. Then Magnificent Guru left Anandpur and went and settled at Paonta in Nahan state. The saint told the King: You seek Magnificent Guru's refuge. Benevolent Guru will surely be your saviour.

He also asked the King, "Since I have become too old I cannot move about and search beloved Guru but when you meet him, then you also take me to him so that I may have his glimpse." But the king had forgotten this request of the saint.

The saint had become very weak. The winter was too cold for him. But he had a craving in his mind to have a glimpse of benevolent Guru and he prayed in his heart, "O true Guru, before I die please do give your glimpse".

Sitting at Paonta, the intuitive Guru listened to his prayer. That is why, like an old person he said, "My bones crackle". Sometimes he said, "I have become too old."

What the saint said to his mind while sitting in his hut, benevolent Guru uttered from his mouth. Having intuitively heard the prayer of the saint, benevolent Guru wished to give his glimpse to the saint. So, accompanied by the King and the Minister he started off.

The saint had a young disciple whose name was Chando. He had a simple nature and was always ready to do whatever the saint asked him for. He was simple yet intelligent. Today when the Guru went, this young boy Chando was searching while walking on the bank of the river downwards at a distance from his hut.

You will ask, searching for whom?

The saint had told him: O Child! My body has become weak now. I might die any time. I have a message that you must remember. You have to give this message to benevolent Guru-Prophet. Then he made him remember the message. Then he told him about the Prophet-Guru's figure, appearance, face and some more indications. He told him to keep all this in mind. If I die you remain in search. If you find him then narrate to him my message. The message was as under:

"One yearning sadhu who lived on the bank of the river Yamuna longing to have your glimpse has died. His legs and feet did not move and he could not go to search you. He didn't have the money to get you searched. He didn't have people to search you. He got your vision and he could hear a divine voice. He was writhing, wriggling, craving, yearning and vehemently wishing to meet you but could not reach you. In extreme love, wait, expectation and hope he has died. You bless him eternal peace".

This was the message and the indication that Chando thought was the best was that when he dangles his arms, his hands come up to the knees.

So! Chando was roaming in the forest in search but in his mind he was afraid that the saint might die before he returns to the hut.

While roaming in the forest he saw Prophet-Guru, the King and the Minister. His mind said that one of them must be whom the saint remembers. When he saw beloved Guru's arms dangling up to the knees, then his happiness knew no bounds. Fearlessly he went near, held benevolent

Guru's right hand tightly and touched it to the knees and in a yearning voice said: Aren't you? Aren't you the Guru Almighty? Yes! Benevolent Guru Almighty.

Then he said: Please listen to the message. And he narrated the message.

Benevolent Guru heard the message attentively. He closed his eyes and kept quiet. Then he said: No! The saint is alive.

Saying this everybody jumped on to the horses. They took Chando along and reached the hut where the saint lived.

Benevolent Guru went ahead and touched the saint's wrist and ankles. They were cold. There was no sign of breath movement. His face was pale.

The saviour-Guru rubbed his hand on the saint's head and asked the King and the Minister to rub the saint's hands and feet with hot flannel.

After a few moments the saint breathed properly and looked up.

On having a glimpse of the true Guru, the saint's body cells blossomed and he got a new life. He got the sensation of the Lord in his mind, heart and body cells. The wish of getting the glimpse that he had nurtured in his entire life was fulfilled.

The five disciples that accompanied the Guru were overwhelmed and could not stop themselves from singing:

To the dead, He is the Life-giver

To the hungry, He is the Nourisher

All treasures belong to Him

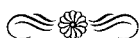
To give according to destiny, is with Him

*All power is with Him
None else has ever been equivalent to Him
None else will ever be equivalent to him
Chant His Name night and day
This is the highest Spiritual and sacred work
today
His Name! He has blessed to whomsoever
The person has become sacred and pure forever
-Nanak*

It was late in the evening. They spent the night there. Next morning Benevolent Guru, King, Minister and other companions departed.

Benevolent Guru asked the saint to sit in the palanquin and accompany him to Paonta to spend the rest of his life there. Chando was told to stay back in the hut. But like a small child in innocence he said: You take me along with my cows. Morning and evening, I shall milk the cows for you and the saint. I shall keep kissing your handsome hands.

On seeing his pure love Benevolent Guru asked two of his disciples to bring this boy and the cows to Paonta.



Reconciliation of Kings

Magnificent Guru continued to stay at Paonta. Paonta is on the bank of the river Yamuna. This side is the Sirmaur valley, the capital of which is Nahan. King Medni Parkash who was a devotee of the Guru ruled this state. On the other side of Yamuna is Dehradun. Beyond is Teehri Garhwal, the capital of which is Srinagar. King Fateh Shah ruled this state. Both the kings were inimical to each other. Since Benevolent Guru came and settled in Nahan State, the strength of King Medni Parkash increased considerably and he was happy. But King Fateh Shah was sad. He was afraid: "My enemy has become very strong." Magnificent Guru understood these things very well.

King Fateh Shah's detectives and courtiers told him about the Guru's strength, spirituality and benevolence. His mind said that he should have his glimpse and have good relations with him. Then he would not be friendly towards Medni Parkash only. He consulted his Ministers and accompanied by his Ministers and courtiers came to have a glimpse of Benevolent Guru or say to meet Benevolent Guru. He sent his messenger to say that the King has come and wishes to meet you. Then he came to the audience hall and respectfully bowed down. He presented expensive gifts, one horse and many more items. Again he

bowed his head. Benevolent Guru blessed him and asked his welfare.

The King sat there for sometime in ecstasy. Then he went to his place where the Guru's disciples had made his camp. In the evening Magnificent Guru sent maternal uncle Kirpal Chand. He explained to the King that Benevolent Guru has sent me to request you to have reconciliation with the King of Nahan. Enviousness and enmities are not good. The estrangement amongst the Kings of our country is the cause of the country falling into the hands of the outsiders. The gain of our estrangement goes to others and both sides that are estranged are the losers. If you agree, Benevolent Guru wishes reconciliation between you and the King of Nahan. He will not go against what Benevolent Guru tells him. Beloved Guru will make him shun any enmity in his mind against you. If you agree to the same, then both Kings will become friends and live in peace.

The King listened to all that and said: Whatever wish of Benevolent Guru you have explained to me, I accept it with appreciation.

On hearing this, maternal uncle came and narrated the same to Benevolent Guru.

Next day, Magnificent Guru sent Nand Chand to Nahan. When the King of Nahan heard the Guru's message, then he accompanied by his minister and security guards came to Paonta.

Today at Paonta. one side was the camp of King of Srinagar and another side was the camp of King of Nahan and there seemed to be no estrangement between the two.

After camping, the King of Nahan met Magnificent Guru. Magnificent Guru explained to him: "I have arranged your reconciliation with King Fateh Shah."

"In love one has peace of mind. In enmity is tension."

The King listened to Beloved Guru attentively, then bowed his head and said: Whatever you say, I agree to it with pleasure and appreciation. I am ready for reconciliation.

Next day, both the kings came to the audience hall and sat down on their respective seats.

The Guru looked towards both of them and said: O Kings! Both of you are protectors of your subjects. In your friendship lies the peace of mind of your subjects as also your own peace of mind. I wish, "You live in friendship now. Whatever has happened in the past forget it. Shun the enmity from your mind and from today onwards treat each other with love. Still if some controversy comes up you can sit and talk and settle".

On hearing this, both got up and embraced each other like brothers. Then both of them fell at Beloved Guru's feet.

In this way they reconciled. The mingling continued for some time. Then everybody went to their camps, ate food and rested.



Killing a Man-eater Lion

In the afternoon, Magnificent Guru went for hunting. A good number of valiant accompanied him. Both the kings went along. They went talking pleasantly all the time. They killed many animals. They had just returned when one person from the hilly area came and screamed: Magnificent Guru! A dreadful tiger lives in this forest. He has killed many cows and buffaloes. He had gone far somewhere. Now he has appeared again. He is very strong and dreadful. Nobody has been able to kill him. You please kill him.

Benevolent Guru listened to him and said: Well! It is late evening now. Tomorrow we will hunt him.

Then everybody went to their dwellings and rested for the night.

Next day, they started with the aim of killing the tiger and entered the thick forests where he was assumed to be found. They roamed in the forest and killed many deer.

Finally they reached a very dense and tortuous place in the forest. There they were told to watch the footprints of the tiger going into the thick forest into the dense bushes. Magnificent Guru, the Kings and the valiant hunters went after the footprints and moving forward reached the place where they could see the tiger sleeping. He had probably eaten a cow or a buffalo and seemed intoxicated and

relaxed. Magnificent Guru, the Kings and the valiant selected a spot from where they could aim nicely and stood there.

Magnificent Guru now said: Do not shoot a bullet. This is a Herculean tiger. We should kill him fighting with a sword in hand.

On the other side when the neighing of horses reached the lions ears, he woke up from his sleep. He bellowed and roared and looked up with sleepy eyes.

Magnificent Guru said: Any valiant should come forward and kill this dreadful strong lion with his sword.

The Kings said: Benevolent Guru! You are the great valiant. Nobody can stand up to your bravado. But this is a bad and strong animal. We should shoot him down with bullets. We beseech you. Please do not go to fight with a sword.

On hearing this no valiant came forward. Valiant-Guru went a little ahead on his elephant and asked the elephant keeper to make the elephant sit down. He got down and went forward with a sword and shield in hand.

At this time even maternal uncle, Nand Chand and other valiant prayed to Magnificent Guru to stop going ahead. But Magnificent Guru, without any scare or panic, fearlessly went forward and challenged: Why are you sitting like a coward? Come forward and taste the nectar of my sword. You will get salvation.

The lion did not get up. He bellowed and looked. He thumped the ground with his tail. Then Brave-Guru went further and challenged him a third time.

The awesome tiger thundered and with his large body jumped with a roar, again roared and jumped on Magnificent Guru. The Brave-Guru put his shield under the lion's forward legs, held them there bearing the entire weight, bent down with agility and thrust his sword in the lion's stomach in the middle.

Poet Santokh Singh writes: It cut the stomach as the wire of soap maker cuts the soap. The lion then fell on the ground. His hind legs turned and he breathed his last.

The soldiers of the Guru were standing in readiness so that in case the tiger gets an upper hand they could shoot him with bullets. Although Magnificent Guru had not given any such orders but Beloved-Guru's life was more important than anything else. Now when they saw the sword thrust in the lion's stomach, then they rode fast and reached near. They saw the lion lying almost dead in his last breath.

Then they sang:

Great is the 'Guru with the plume'.

Great is the 'Guru with the plume'.

Both the Kings and all the valiant were amazed to see how Brave-Guru killed a weighty and strong lion. This bravery was unparalleled. It is the height of fighting skill. This is dauntlessness in hunting but it is highly heroic.

Now everybody including the Kings said that Magnificent Guru's strength of the soul is limitless. That is how he has accomplished a very difficult task.

Arrangement was made to carry the dead lion to Paonta and the party riding on elephants and horses returned. Everybody rested at night.

Next morning the Kings bade farewell and departed for their respective capitals.

King Fateh Shah wished to present one village for running the community kitchen (*Langar*) but Benevolent Guru said: Guru's kitchen is run by the Lord. There is no shortage of money for that.

For you it is that you go by the Guru's teachings and recite the Lord's Name with love so that your life becomes fruitful.

The Kings said: We are at your service. In this way, both the Kings departed as friends.



Kingdom and Spirituality

Budhu Shah was still staying at Paonta. He attended the assembly and listened to the divine songs in the morning as well as in the evening. Benevolent Guru's glimpse gave him ecstasy. He was treading on the path towards the Lord but the ecstasy that he got here was unique. Along with him, his disciples also attended the daily congregation and they also got ecstasy in the glimpse of beloved Guru and the divine songs.

The killing of the lion with a sword had happened while he was at Paonta. He wondered how much strength of soul does the Guru possess and how much bodily strength the Guru possessed that he bore the weight of the mighty lion on his shield and killed the lion and allayed the suffering of the people. But being an intellectual, he understood that men of God have all the strength because the Lord is benevolent to them. Whatever the Lord wishes they do. Men of God are those who love the Lord and whom the Lord loves.

Then he realized that he is the only one who is God's beloved. There is no one else who is God's beloved like him. The Lord loves him. I am fortunate that I have found a Prophet or say image of the Lord.

Prophet is someone whom the Lord sends to the earth. They are the ones who put the people on the

true path towards the Lord.

In this way he got full faith in Benevolent Guru and remained steadfast in his faith. He became a Guru-disciple in the true sense. He left for his hometown Sadhaura but his mind remained immersed in Guru-love.

The Guru's audience hall was generally packed to capacity. Devotees from far off places came to have his glimpse.

Now another thing happened. Many poets started coming.

Poets are people who can write poetry or who can write songs or who can write couplets.

Some poets had come to Anandpur earlier also but they were asked to go because Magnificent Guru was departing for Paonta. Now those ones and some more came.

Magnificent Guru had appreciation for intellectuals. He gave due respect to the poets who had elevated minds. Some poets came on their own but some came because they were afraid of King Aurangzeb and other kings did not allow them to stay in their states. Benevolent-Guru gave refuge to such poets and kept them. Beloved-Guru listened to their poems and appreciated.

Magnificent Guru himself was a poet of the highest order and he wrote poetry. Not only poetry, he had access to the 'Divine poetry'. Divine poetry came to his mind and he narrated the same.

Like, Guru Nanak has said in the scripture:

"I was called to the Lord's palace.

I was ordered to distribute the Lord's Name to the people."

Similarly, Guru Gobind Singh has said: The Lord sent me to this earth with the following order:

"I give you the honour that you are my son.

I give you the honour that you spread spirituality.

You go and establish righteousness so that people refrain from evil doing".

Meaning: The Lord said to Guru Gobind Singh, "I give you the honour that you are my son. I have made you my son. You spread spirituality. You go to the earth, establish righteousness and true religion and refrain people from evil doing."

It meant that people are not treading on the true path that Guru Nanak told. People are still in vices and evil doing. You put them on the true path of **"Recitation of the Lord's Name with love."**

From this we should realize that the divine words that came to Guru Nanak from the heaven and gave it to us in human language, these divine words also came to Guru Gobind Singh from the heaven.

Thus the Guru was not only a great poet, he was a prophet immersed in the Lord, an image of the Lord and the Lord loved him as a son. He recited the Jaap Sahib scripture as a divine scripture.

So at Paonta, kingdom and spirituality went together. Poerty was recited, divine scripture was recited, everybody was blessed and 'Do good to others' was practiced. He responded to the love of the devotees. He was earnestly making preparations to free the country from the tyrant's rule and bring democracy in the country.



Khans employed

Many Pathans lived in Damla village in Kunjpur Tehsil, District Karnal.

King Aurangzeb had employed five hundred Pathans of the village in his army. Aurangzeb was the invader Mughal king in those days. He was short tempered and mistrusted his employees. He became angry with these army youngsters and shunted them out of employment. They tried at several places but nobody offered them job out of fear that King Aurangzeb might not get angry that why you have employed them whom I shunted out. These army youngsters were all disciples of Saint Budhu Shah. When they were unable to get jobs anywhere and were in difficulty for a livelihood, then they came to Sadhaura and met their saint Budhu Shah. They camped outside and when the saint was free, then they fell at the saint's feet and sat down. Then they narrated their tale: We are roaming without a job. The King has shunted us out on frivolous mistrust. Being afraid of the ruler, no other king is ready to employ us. You are our saint. You pray for us that we get employment. You yourself are very well connected. You get us some employment.

It came to the saint's mind that Magnificent Guru Gobind Singh is recruiting youngsters for his army. He can employ them. He is fearless and not

afraid of anyone. If he wishes, he might employ them.

With this thinking in mind he came to Paonta accompanied by those Pathans. One night they spent on the way and one night, after reaching, in Paonta.

Next day Budhu Shah came to Benevolent Guru's audience hall and told everything and prayed to the Guru and recommended him to employ these five hundred soldiers. They will be loyal. They are my disciples and are faithful.

Benevolent Guru loved Budhu Shah and fully trusted him. He said: Call the supervisors.

All the four supervisors, Bheekan Khan, Kale Khan, Najabat Khan and Hyat Khan presented themselves. Then Magnificent Guru got up and looked at all five hundred soldiers. Some of them were on their horses. He told Nand Chand to fix salary at Re.1/- per day for soldiers and Rs.5/- per day for the supervisors plus expenses for the horses. He asked him to take oath of faithfulness from them and enroll them.

Nand Chand took them downwards where the Yamuna moves ahead from Paonta. He enrolled them, provided them with tents and took the oath of faithfulness.

Budhu Shah was immensely pleased that the Guru has honoured his request.

The Pathans became happy that they have got employment. They shouted in chorus: **Great is the Guru! Great is the Guru!**

Nand Chand and other valiant became happy that our armed strength has increased.

Budhu Shah stayed there for some more days and got blessings of Benevolent Guru. Then he left for his hometown Sadhaura.

Magnificent Guru witnessed the skills of these soldiers everyday, their spearman-ship, tent-pegging, swordsman-ship, their gun-shooting and other skills.

The earlier Commanders and soldiers also practiced everyday.

Paonta became a strong army base. On seeing the armed strength of Magnificent Guru some Kings feared that Magnificent Guru might grab their kingdom but many wise Kings understood that he would not harm them. He has high ideals.

But Aurangzeb whenever he heard, he harboured spite in his heart and wanted to nip this rising strength in the bud.



Message from Sri Ram Rai

Sri Ram Rai was happy now. Even then he thought: Besides the strength of the soul, the Guru's armed strength is also increasing day by day. My men have already met Benevolent Guru but how nice will it be if I meet him personally and have a direct contact. Then I shall feel re-assured and no worry will remain.

Then he thought: If I go myself then my disciples and people will think that I am commonplace. Although I am the nephew and he is the uncle. In relationship he is elder to me. But here everybody reveres me as Guru. Then they will all say that I am commonplace and not a Guru. It might be better if we meet somewhere on an outing. Then there will be a personal contact and I won't feel belittled also.

So, after some consultations he sent one of his Cash Collectors to Paonta. He got a good welcome. Then he met Benevolent Guru in the audience hall. He bowed his head and then went near where the Guru was sitting on the dais accompanied by all five brothers, Maternal uncle, Nand Chand and others. He sat near the Guru's feet and prayed in a soft voice: Our Guru wishes to meet you but he is a bit hesitant to come to Paonta. He is however very keen to meet you. He wishes it from the core of his heart. It will be your benevolence if and

when you go for hunting that side then he can also come and meet you there. You do go for hunting sometimes across Yamuna. Maternal uncle said: Why so much hiding? It is a meeting. Meeting is goodness. He should meet openly. The Guru will welcome him with love.

The Cash Collector replied: He doesn't wish to show but he is keen to meet. Why? That "Why" he only knows. I being a servant, I do not know.

Magnificent Guru understood that the Cash Collectors of Sri Ram Rai and the near ones have become head-strong and he is hesitant because of them.

If he meets openly, then they will become rebellious. If the meeting is concealed then they will not feel that he has stooped down instead they will be afraid thinking that now Sri Ram Rai is not alone. Magnificent Guru Gobind Singh with all his strength is at his back.

The intuitive Guru understood his secret wish. The 'Guru with the plume' said: Listen O dear! Whatever his wish is, I accept it. Next Sunday, the second day of the month, we have to go for boating. He can also come for boating and we can meet. We will meet after a long separation and his wish that it should remain a little secret will also be fulfilled. But after all, this meeting cannot remain hidden. But we are ready to fulfill what pleases him.

The Guru also sent a message through the trusted Cash Collector of Sri Ram Rai: Tell Ram Rai to be vigilant from everybody.

Meaning: Tell Ram Rai that he should put his foot down on the near disciples and Cash Collectors.

The Cash Collector happily went back and narrated everything to Sri Ram Rai. The Cash Collector also told him that, like his grandfather Guru Hargobind, he has a strong army. The strength of the army is increasing day by day. He spends like Kings. Offerings are coming in plenty. The entire money is being spent for the good of the people and on the army. His strength of the soul is unlimited. The holy congregation assemblies in large numbers and divine singing (*Kirtan*) goes on. Many saints, sadhus, yogis and ascetics come and fall at his feet. Several Mohammedans are his devotees. Very prominent saints like Budhu Shah has come and fallen at his feet. He believes in secularism. Even in the army where there are lots of Sikhs, some Muslim Pathans are also employed as soldiers. They recite the Lord's Name and are in employment here. All Man-eater lions have been eliminated from the entire valley. Both sides of the river Yamuna where there are all fields and greenery, people graze their cows and buffaloes. There is no fear of lions.



Meeting with Sri Ram Rai

On the date appointed by Benevolent Guru for meeting, Sri Ram Rai got ready and riding a horse went towards the river Yamuna on the same road that goes to Chuharpur and Chakrata from Dehradun. At Chuharpur turning he did not turn but went straight to the bank of the river Yamuna. Here a boat was ready but Sri Ram Rai accompanied by some of his disciples waited with the idea that when Beloved Guru sits in his boat from the other side of the bank, then he will also get into the boat, shore it and meet in the middle.

From the other side Magnificent Guru rode a horse and moved on the bank of the river towards upstream. He was accompanied by maternal uncle Kirpal Chand, Nand Chand and five brothers, sons of paternal aunt whose names are Sango Shah, Jeet Mal, Ganga Ram, Mahri Chand and Gulab Rai. Another valiant Daya Ram also accompanied. These were Commanders. Some soldiers of his army also accompanied.

First Magnificent Guru witnessed their march past. Then every one showed his skills. Slowly he reached the place where a big sailing boat was waiting. Now they got down from their horses and got on to the boat.

The valiant rowed the boat in such a way as if in a battle one has to fight while on a boat, like

how to attack, how to withdraw back, how to save the boat from the enemy's attack and bring it back safely. All these feats were displayed for the Guru to see.

Sri Ram Rai standing afar saw the Guru watching the sailing skills of his valiant. He sat in the boat and shored it in the river. When his boat touched Beloved Guru's boat, then Sri Ram Rai jumped from his boat and got on to Beloved Guru's boat and with folded hands fell at the Guru's feet. The Guru received him with honour and made him sit near him with love.

On seeing Benevolent Guru's handsome lustrous face Sri Ram Rai felt ecstasy and rapture. The radiance and magnificence that he had seen in Guru Har Rai, he saw on the forehead of Magnificent Guru Gobind Singh. The glimpse of Beloved Guru Gobind Singh gave him a love sensation and rapture. He looked at Beloved Guru's face again and again and his mind was all adoration for Beloved Guru. Then they asked about each other's welfare and more. Sri Ram Rai asked about the circumstances leading to his departure from Anandpur. Beloved Guru related all to him.

Now in a soft tone Sri Ram Rai spoke to the Guru: I feel I have not many years to live. If my Cash Collectors create some problem in my house, then you settle the issue. You are the saviour. You are the protector of the family also. Secondly, my father had once said that cracks have come up in Guru Nanak's ship. One strong Lord-sent will come who will set the ship right. Now I have become reassured that you will make it same as before.

You must take this responsibility.

At this time Benevolent Guru chanced to look that side from where Sri Ram Rai had come. He noticed that disciples who had come with him and had not accompanied him in the boat were standing on the bank with their back this side.

The true Guru laughed and said: Sri Ram Rai is a true Guru-devotee but his companions are sinful. By sinful he meant un-devoted. They stood with their back towards Beloved Guru as well as their own mentor. They stood with their back so that they do not see Sri Ram Rai bowing and falling at the feet of 'Guru with the plume.' But Sri Ram Rai perceived Beloved Guru Gobind Singh as the image of Guru Nanak and had bowed to the Guru-seat and because of relationship he bowed to his uncle and respected him like a father. Sri Ram Rai felt a little restless in his mind on seeing the wrong-doing of his disciples. But then both Uncle and Nephew turned their eyes away from them and conversed handsomely with each other and then Sri Ram Rai left. He left with delight in his heart. But because he had no son, he feared that after his death, his Cash Collectors would create trouble. That fear was gone. Now Benevolent Guru Gobind Singh had assured him of protection. He would put things straight. Secondly, he had made his father sad and had turned away from him. He had a great desire to beg pardon from Benevolent Guru.

Magnificent Guru Gobind Singh who was now on the Guru-seat assured him that he had no ill will. He was rather happy. This assurance fulfilled the wish of Sri Ram Rai.

Great is the 'Guru with the plume', prophet, Saint-soldier, Benevolent Guru who gives peace and tranquility to turbulent minds and unites the separated with the Lord, whose dealing is love, whose strength is of the soul, whose strength of the soul is instrumental in giving comfort to the world and allay the suffering of the world.

Magnificent Great 'Guru Gobind Singh'

Magnificent Great 'Guru with the plume'.

Great is the Benevolent Guru who unites the separated with the Lord.



Kapaal Mochan

You have already read about the meeting of Magnificent Guru Gobind Singh with Sri Ram Rai in the river Yamuna. Sri Ram Rai went back to his dwelling in delight.

Beloved 'Guru with the Plume' reached Paonta while enjoying an outing in the river Yamuna on the boat.

Near Paonta is an old pilgrimage centre named Kapaal Mochan. It is about ten kilometres from Jagadhri side towards the north.

Here a fair is held on the full moon day in the month of November. Benevolent Guru knew that people come here in large numbers but there is no arrangement for cleanliness and many times diseases break out.

Then he thought that the day of full moon of November is also Guru Nanak's birthday. It shall be nice to go to the fair and spread the Lord's Name.

So! Beloved Guru accompanied by some soldiers and devotees reached the place.

People came and used the open area as a toilet and soon it started stinking. They washed in the sacred tank and then drank the same water.

The Guru appointed guards and ordered and announced that no one should use the open area near the sacred tank as a toilet. Whosoever does

not obey this order, his turban will be impounded.

He ordered his soldiers not to harass anyone or take anybody in detention. Just keep a watch. Whosoever is using the area near the sacred tank as a toilet, then impound his turban. Do not beat anyone or abuse anyone. Tell them that they are showing disrespect to the sacred place and spreading disease by using the area as a toilet. Go and do not repeat.

In this way, it was a good arrangement but despite that 700 people were apprehended in those five or six days and 700 turbans were collected. The washer-men washed and returned them. With this arrangement, the fair passed off peacefully. People went back to their respective homes.

The Guru stayed there for some more days. Disciples had come from far and near for the Guru's glimpse. The Cash Collectors had also come.

When the disciples and the Cash Collectors left, then Benevolent Guru gave them a turban as a robe of honour. Those who had taken part in making arrangements were given robe of honour.

In this way, the miraculous Guru solved the most difficult problem of the fair with a light punishment.

If you ask: Why this light punishment? Reason was that if the punishment was harsh, people might have protested and the atmosphere at the fair would have turned ugly. In this punishment there was no suffering. It was a momentary punishment and people were made to understand. They realized that they were in the wrong.

The Guru bade goodbye to the congregation and came to Paonta.

Here as usual the congregation assembled in the morning and evening and sang divine songs (*Kirtan*). Beloved Guru sat in the audience hall and blessed everyone. The disciples brought horses, arrows, swords and other weapons as gifts. The place swarmed with new disciples coming everyday.

In the morning and evening, musicians sang divine songs (*Kirtan*) and during the day the soldiers did exercises. The young were being trained as brave soldiers. They were given training in all types of weapons.



Sri Ram Rai passes away

One day Guru Gobind Singh was walking along after leaving the audience hall when Nand Chand seeing him alone handed over a letter to him.

This letter was from Bibi Punjab Kaur wife of Sri Ram Rai. The lady had sent this letter very secretly that reached Nand Chand and he handed it over to the Guru. The Guru opened the letter just then and read it. In it was written: "The Cash Collectors have burnt alive my husband and your nephew Sri Ram Rai. It so happened that one day Sri Ram Rai sat in a room and told me that he would remain in deep meditation for a few days. It is for some purpose. Then I will become alert and come out as I am. Nobody should disturb me, nor talk to me, nor anybody should open the door. But the next day the egoistic and rebellious Cash Collectors pressurized to open the door. I stopped them and told them that he is in deep meditation and his orders are not to open the door. But the next day the evil Cash Collectors broke open the door, declared him dead, put him on a pyre and burnt him. Now the Cash Collectors are creating more trouble. I am your daughter-in-law. You please come and save me. There was much more written in the letter. The true Guru read it and sent a reply. After a few days the Guru accompanied by

a few valiant arrived at the dwelling of Sri Ram Rai.

There, the Cash Collectors were already present. Some more also came. Magnificent Guru listened to the happening and did justice. Those who burnt Sri Ram Rai alive were put to death. Those who had done lesser evil were given lesser punishment. He appointed Bibi Punjab Kaur as Head of the seat and kept some trustworthy and pious Cash Collectors to be at her service. Then he returned to Paonta.



Invitation from King Fateh Shah

After reaching Paonta the Guru relaxed for a few days. Everybody praised him for the justice he did at Dehradun. Here the congregation assembled in the mornings and evenings and sang divine songs (*Kirtan*). In the day the Guru witnessed practice and the fighting skills of the valiant.

One day the evening assembly was about to finish when messengers of King Fateh Shah arrived, bowed their heads and sat down. Then they kept a letter in front of beloved Guru and said: The King has sent this letter for you. The King has sent these sweets and presents and requested that my daughter's marriage is fixed and it will be your benevolence if you put your sacred feet here. Our dwellings will become sacred and it will be more auspicious and an honour to us. Other Kings will come and they will be delighted to meet you. The true Guru accepted the gifts and asked his men to arrange the stay and hospitality of the messengers.

Next day, he called them and said: Tell the King that it is difficult for me to attend the marriage. In my place my Minister will come. Some soldiers will be accompanying him. I send my blessings.

Then the King's men departed.

Here, true Guru got some expensive ornaments, some dresses, expensive shawls, silver utensils, etc. worth more than a million to be sent for the

marriage as gifts for dowry.

Dowry is: Gifts given to the girl for taking to the bridegroom's house. That is called dowry. Then Benevolent Guru asked Dewan Nand Chand and priest Daya Ram to take whatever is ready and give it to the King. A good number of valiant will go with you. They said: Magnificent Guru! These hill kings are not trustworthy and then King Bhim Chand has to come who is inimical to us. If there is a problem, then what shall we do? How will we get any help?

On listening to that the 'Guru with the Plume' said: Why do you nurture any fear in your mind? Have full faith that as the true Guru is sending you in the same way he will bring you back. He will protect you as his own. Any disciple who puts his faith in me, all his difficulties will go by the Lord's grace. Those who will always have faith in me, they will not get any harm near them. The Guru will be close to them and protect them. Even hot air will not come near them. On listening to these gracious words the minds of both were elevated in full faith of Beloved Guru.

Next day, they packed all the items and accompanied by soldiers started off and reached Srinagar the capital state of King Fateh Shah.

The King welcomed the Diwan and Priest of Benevolent Guru and the soldiers were given good place to stay. He asked them to stay in the palace but they preferred to stay in the garden that was adjacent to where the soldiers stayed.



King Bhim Chand's son's Marriage procession and the Bridegroom

Fateh Shah's princess daughter was to get married. From the other side King Bhim Chand's son was to get married who was to arrive with his marriage party.

King Bhim Chand made elaborate arrangements for the marriage. Some ten to twenty kings were invited to join the marriage party and with each one of them soldiers came. It became a large army.

At an auspicious time the bridegroom's party left. This party had to go to Srinagar after crossing the river Yamuna near Paonta.

When they were still at a distance and had halted for the night, then King Bhim Chand called King Guleria, King Gopal and a couple of other kings and said: You know that I am not at good terms with the Guru. That is why he has come away from my state. Now one option is that when we pass from nearby we engage him in a battle and win. Another possibility is that he might attack. Maybe we will win. But who knows who will be killed. Then it will be sorrow in the festivity. You suggest something so that the marriage goes off un-interrupted.

The Kings said: You send your Minister to warn the Guru of the strength of your army and the

combined strength of all the armies of the Kings. He will be scared and we will be able to cross the bridge at Paonta easily.

Bhim Chand said: The Guru will not be scared. Even if we have to lean down a little, the Minister should talk with diplomacy. The Guru has full control on the bridge.

By requesting in a friendly manner he should bring permission from the Guru. Once he permits, then he won't distract from that. Although I am inimical to him but I know his natural repugnance.

Rest of Kings said: We should threaten him and pass through. Making a request is an insult.

Then Bhim Chand said: Listen Minister! First you talk with diplomacy, speak some lies and bend a little. If he still doesn't agree then you give threat as suggested by these handsome Kings. While thinking this, the Minister came to the Guru. The Guru understood all the hypocrisy of the Kings. He had put soldiers at all strategic points. He thought: If we are not ready, then the Kings who are bringing large number of army men with an excuse that this is a marriage procession, they might attack and we will be caught unaware. So the Guru was in full preparedness that if we are attacked we should be ready to fight back.

When the Minister came, the Guru asked him: Yes Minister! Say, how the King has sent you?

Minister: Magnificent Guru! You have left Anandpur. The king repents why you left. Now the King's son has to get married. All the kings are going in the marriage party along with their troops to Srinagar. We have to pass from here. We want

the procession to go through smoothly.

Guru: You want the procession to go smoothly but do not try to show off that a large army is with the procession. If you want the procession to go in peace then take the army on the other road. Don't show off that a large army is there and you do not pass through here in fear. Let the marriage party go peacefully and go back on the same route. If the kings are planning to attack us in the garb of marriage ceremony then we are sitting ready. Let us see both hands.

Meaning: We are ready to fight and defend.

The Minister realized that the Guru intuitively understands everything. Any form of threat will not work. Therefore, he went away.

He told everything to the King and narrated what he had seen: Those five hundred Pathans are in his employment. Several hundred Udasis are ready to kill or die. The Guru's own soldiers who are ready to die are in thousands and more are coming. Possibly, the Guru has been told that the marriage party is an excuse. The idea is to attack us. That is why he is not ready to succumb to threat.

The King said: O Minister! You suggest what to do?

Minister said: Your Excellency! Marriage procession and Kings should go on the other route. If the marriage procession reaches a little late, that won't matter. What is important is that the bridegroom and the priest should reach on time, so that the propitious time of the marriage is not missed.

Propitious time is: The time that the astrologers or priests determine for the marriage ceremony to take place. That time is considered most auspicious. To miss that time is considered inauspicious.

The King asked: How will that happen?

The Minister said: The Guru will give permission for the bridegroom and priest and a small party to cross the bridge. They will reach Srinagar on time and start the rituals.

Everybody liked the suggestion but someone from those assembled said: If the Guru catches the bridegroom and imprisons him, then where do we stand. The Minister said: All of You Excellencies listen: The Guru disciples are known for their truth. They speak the truth. They do not make anybody suffer. If you take refuge, then the sword that came out of the sheath goes back to the sheath. Don't expect any such mean act from Guru disciples. In fact I am sure that till the bridegroom party crosses the Yamuna and reaches Srinagar the Guru disciples will guard them. The Guru is an embodiment of love. The Guru is a truthful valiant, has strength of the soul. He is a great intellectual. If you trust me, what I have said is from the core of my heart that I know and I am responsible.

Bhim Chand liked the proposal. But he thought the other kings might consider it a slight or dishonour. In this thinking he said: Listen brothers! At this time let us agree to the Minister's proposal and celebrate the marriage. After reaching the bride's place the in-law King should join us and while coming back we should finish the Guru's strength. Now in whatever way, let us celebrate

the marriage. Everybody agreed to that.

Then the Minister made the bridegroom sit in a palanquin and some prominent persons accompanied. The Minister himself rode on the horse and came along. When they came near the bridge, then the Guru's soldiers escorted them and brought them to the Guru.

The Guru smiled and said: See Prince! Don't be afraid. We are without enmity. Then he looked towards the Minister.

The Minister spoke: Magnificent Guru! The prophet in the Un-enlightened era, true Guru, I gave your message to the King. He accepted your orders. Accordingly the marriage procession with soldiers has gone on the other route. Only myself and the bridegroom and a few prominent persons have come for your permission to cross the bridge here because, if the bridegroom goes the longer way, then the propitious time of marriage is missed and that is considered un-auspicious.

The Guru heard attentively and then said: O Minister! O Prince! You can go with pleasure this shorter way. You cross the bridge. You have come as friends. We shall protect you. You go with pleasure.

Listening to this everybody thanked the Guru. The Minister said:

Great is the 'Guru with the Plume'.

Great is the 'Guru with the Plume'.

The group felt wondrous to see the Guru's love and forbearance. They crossed the Yamuna. On the Guru's gesture the Guru's soldiers guarded them from a distance.

Guru disciples cross the Bridge safely

There in King Fateh Shah's palace preparations were on for the wedding when King Bhim Chand's Minister arrived. He left the bridegroom and party at a little distance behind. He narrated everything to the King that since there was a large army the 'Guru with the Plume' did not allow the marriage procession to pass from the bridge that was near his dwelling. You know the treatment our King meted out to the Guru. That is why he left Anandpur. He doubted that the King might not attack but despite all this, the Guru allowed with pleasure for the bridegroom to cross the bridge, so that the propitious time is not missed. On hearing this, King Fateh Shah was perplexed. It caused slight interruption in the gaiety of the marriage celebrations.

The Guru was right in not trusting King Bhim Chand. But Fateh Shah wanted to give him respect because King Bhim Chand was the father-in-law of his daughter. He thought for a moment. Then made the bridegroom stay in a nicely decorated apartment. The ritual of marriage was solemnized according to the already declared propitious time by the astrologer and the hand-giving ceremony as also the circumambulations ceremony was performed at the auspicious time.

The marriage party was travelling through the longer route. Here, in Srinagar everybody was waiting.

Nand Chand and priest noticed all this and started thinking. After consulting each other Diwan Nand Chand and Priest went to the King and said: Since the marriage ceremony is over you accept the Guru-sent gifts and let us depart.

The King said: You know the marriage party is coming through a longer route. Dowry will be given when they arrive. Whatever the Guru has sent I have to give it further as dowry. At that time announcement will be made and the Guru and myself will be honoured. After that we will let you go with honour.

Listening to this both came back to their place of stay but both were wise and diplomats. They remained watchful and alert.

When the marriage party arrived and the festivities continued for three days, then came the time of giving the dowry. Everybody sat under a canopy and as per tradition the priest announced the items of dowry and the name of donor.

When he announced the gift of a million from the Guru, then rage flared up in the mind of King Bhim Chand in the thought that my in-law has friendship with my enemy. So he is my enemy. Softly he talked to many Kings and said: This is the time to win over the Guru. The plan is that if King Fateh Shah joins us in the battle with the Guru then we can win. So, if Fateh Shah joins us then he is our in-law otherwise our enemy. Then we break the marriage.

They were sure that scared of this humiliation Fateh Shah will join us in the battle against the Guru.

In continuation of their plan King Jaiswal and one Minister went to Fateh Shah and said that your in-law has enmity with the Guru and you have friendship. This is not proper. Bhim Chand was ready to leave in rage when he heard the gifts from the Guru. With great difficulty we have stopped him.

Fateh Shah said: You make the in-law understand. It is not right to be inimical with the Lord-sent prophets and saints. I will mediate and there will be reconciliation.

On hearing this, King Jaswalia came back and incited him more saying that Fateh Shah wants you to become a disciple of the Guru. Then Bhim Chand spoke with rage: "Let us go" O king brothers, "Leave the married girl here. If he is a friend of the Guru then he may keep his daughter in his house. If he belongs to us then he should join us in the battle with the Guru.

The Minister of Fateh Shah went and told everything to Fateh Shah.

Then, being afraid of insult Fateh Shah sent a message to Bhim Chand: I have given my daughter. I have relationship with you. Whatever my in-law says, I will do. If you say I shall fight with the Guru.

After sending the message, King Fateh Shah himself went to the hall where the Kings were making plans.

When he went away talking of estrangement with the Guru and Nand Chand and Daya Ram overheard this, then both of them deliberated that King Fateh Shah has joined the other kings in the battle against the Guru, that means he has become an enemy. One does not give a gift to an enemy. So they picked up the gifts and came back to their place of stay and thought of leaving.

In the assembly of kings, Fateh Shah and all the kings decided to mount a joint attack and oust the Guru from Paonta.

Somebody came at that time and said: The Guru's Diwan and Priest have come to know of your plan and they have gone to their place of stay taking the gifts with them.

Listening to this Bhim Chand said: Send armed men to guard the bridge so that the Guru's men are not able to cross the river and plunder everything. Fateh Shah also gave a similar order.

These orders had not yet reached their respective units but the Guru's detectives came to know that five hundred soldiers are leaving immediately to stop us from crossing the bridge.

Immediately both the commanders were ready but they thought how shall we get away from such a large contingent of the King's soldiers. Then one valiant said loudly: O bravados, when you started then the Guru had told you to have faith in the Lord. The Lord will help. Get up and start with faith in the Guru. The Guru will save us like the tongue is saved in the teeth all around.

Then a voice from the soldiers was heard: *Great is the true Guru.*

Everybody prayed: "O Guru help us".

Diwan Nand Chand always kept his small army in readiness. The moment he ordered everybody started in a moment. They moved so quickly as if the horses were already bridled and only they had to jump on them. When these saint soldiers who were not many went further they saw that one group of the King's soldiers is ahead of them to guard the bridge. But most of the soldiers were in preparation and were far behind.

Both of them prayed, "O Guru! Guide us". A plan came to their mind.

Nand Chand went forward with his soldiers to fight the King's soldiers who were ahead. Daya Ram and his group took to fighting with the soldiers behind them and shot at them with guns. When the King's soldiers coming from behind fell to the bullets from the Guru's soldiers, they shuddered with fear and stopped coming ahead. The king's soldiers who were ahead also fell down to the bullets from Nand Chand and his soldiers and they dispersed on sides behind bushes to save themselves looking back and waiting for more reinforcements. They could not see more of their soldiers coming because the Guru's soldiers were in-between and the King's soldiers were far behind and coming too slowly.

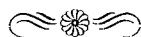
They thought that the Guru's soldiers have stopped the entire regiment behind. That is why they are not moving forward. So they went away on one side away from the range of the Guru's soldiers and wanted to wait for more soldiers to come and join. They thought the Guru's soldiers are highly

skilled in gun shooting and their shots are killing whoever comes in their range. It might be better to let them go. If we try to stop them they will kill us.

In this way, the Lord helped. The King's soldiers behind remained far behind and the soldiers in the front decided to give way to the Guru's soldiers.

The Guru's soldiers rode fast their horses and crossed the river along with the gifts safely. In this way, shooting their guns and shouting, "Hail the true and timeless one" they returned. Then see their love for brother soldiers. They did not leave behind who were injured by gunshots or arrows. Each soldier supported the injured companion on his own horse and the trained empty horse of the soldier followed.

They came away so much ahead of the King's army that the vicious plan of the Kings to stop the Guru's soldiers at the bridge did not succeed. It was night now and no one dared to follow the Guru's soldiers.



High Spirits

The Guru's soldiers crossed the bridge safely. The gap that they had created between the front and rear lines of the kings' army could not make them advance. One Guru devotee had brought one hundred horses to sell to the Guru. They had already told him to wait after crossing the river so that they could escort them. They brought those also. For some distance they rode fast but they remained vigilant and after passing through the difficult hilly terrain reached Paonta.

The Guru was informed. The Guru sent for them. Then the Guru sat in the assembly. Then the Guru smiled and said: Let us listen, Dewan, Pandit, did all go well?

On hearing this Dewan Nand Chand narrated the entire happening. When it became evident that Fateh Shah has become our enemy, then we became afraid that as salt in dough what shall we do but then we remembered your words. We regained our faith and prayed at your feet and became vigilant. Then it so happened that we came out as a hair comes out of butter. By your grace it came to our mind that the kings' soldiers who have gone forward to guard the bridge are not many, the rear are still far behind, we should not let them join together. We made two groups. The first group under the priest's supervision showered bullets on the rear

lines of the kings' army. Myself went forward and shot bullets and arrows at the soldiers who were ahead of us. They retaliated for a while but seeing their companions being killed they hid themselves in bushes on sides, waiting for more troops to arrive. Those who were behind thought that the front contingent of army has been wiped off and we should not hasten till more troops join us. In this way a gap was created and we came away safe and sound. You blessed us faith and protected us also. You are great.

The true Guru said: Listen dear ones! Always remain in high spirits.

Daya Ram: O Benevolent Guru! What is high spirits.

The Guru smiled and said: This is a new slogan. When you were leaving, then I had hinted you. Now you understand. High spirit means faith in the Lord. The great Guru had said: In the house and outside we have your support. You are with me. The Lord is absolutely close to us. This is our faith. Keep this faith steadfast in yourself.

Secondly, do not waver from this faith. Perceive that when the Almighty is with us then who to fear? In this way when you do something with fearlessness, then it will be a success. As the great Guru has said: O my mind, you always live with the Lord. When you live with the Lord, O my mind, then all sufferings vanish. He will support you and fulfill your desires. The All Powerful Lord! Why forget him? **O my mind, "Always live with the Lord", says Nanak.** The rich people of the world are proud of their wealth. They are proud that we

are strong. We have lot of support and help or we ourselves are strong enough. In this thinking whatever they do is pride and ego. That is not high spirits. But what I have said, to have faith in the Lord and elevate your mind. That is high spirits. This fulfills your desires. See, you prayed and had faith in the Lord, the Lord gave you good sense, a plan came to your mind, he made you feel courageous, you came out as a hair comes out of butter. Remember this faith and right thinking for all times.

The true Guru asked: What more is the news from there?

Then Nand Chand said: Fateh Shah has obeyed his in-law Bhim Chand and he is your enemy now. All the kings have joined together. All their armies have become one. Now we may take it that they will invade anytime maybe today maybe tomorrow.



Preparations for the Battle

Next day, the Guru called a meeting of his trusted lieutenants. This meeting was held on the outskirts of Paonta at a secluded place on the east side. Selected dignitaries sat and deliberated.

The first point was why the kings want to attack? The real cause seemed to be that Aurangzeb wanted to kill the Guru. His plan was to make the Kings fight with the Guru.

Then they discussed how to combat with the oncoming attack from the Kings so that we win and the loss should be the least. The first thing was the selection of the battlefield. Battlefield is the arena where fighting takes place.

In this deliberation Daya Ram Brahmin who was one of valiant of the Guru suggested: Magnificent Guru! We should not make Paonta as the battleground so that there is no loss for the inhabitants or for us. Then maternal uncle Kirpal Chand suggested that Bhangani that is about 4 kilometres from here close to Chuaharpur village across Yamuna should be the battlefield. There stands the wide road from where they have to come and cross the river and make an assault on Paonta. We should stop them there. There is a large raised plain near the bank of river Yamuna. We should not let them climb the raised plain. We should occupy it immediately and they should stay in the

lower plain. We should make a slope there and shoot bullets and arrows from the top and then fight there only. We should make arrangement for getting reinforcements and ammunition there only. We should keep the slope strong.

The Guru endorsed the suggestion of maternal uncle and other Commanders also liked it. This technique was adopted.

Besides this, allocation of contingents and scrutiny of ammunition was discussed.

At this point Diwan Nand Chand told that one devotee had brought one hundred horses. King Bhim chand tried to prevent them from coming here but we reached on time and have brought them here.

The Guru was much pleased to hear this and said that we may buy all these. Tomorrow, we shall allot them to our valiant.

Then they discussed the enemy strength and their equipment. Although it was estimated to be much more than their own, nevertheless none had any doubt of their sure victory because of their valour and skill in battle manoeuvres as also support and faith in the Supreme Lord. It was not in the form of pride wherein the mind and strength becomes indifferent and loses the aim.

After the deliberations they got up and came to the bank where boats were waiting. They sat in boats and reached Paonta.

When they entered the fort that had been constructed with bricks and mud, then another informer came and said that Fateh Shah is preparing in earnestness. This news gave a better

idea of the enemy's strength. He also informed that along with the soldiers, village hooligans are coming who will increase the numbers.

Hooligans are villagers who follow the soldiers so that at the time of loot they get a share.

The Guru viewed that this type of unskilled crowd is often the cause of defeat. At the time of loot they will come forward to loot but if the soldiers lose ground then they will be the first to run back.

Then the Guru asked who are the Commanders who have offered to come forward. The informer told that there are many but prominent among them are Fateh Shah, Hari Chand, Ghazi Chand, Kulu Pat, Ram Singh Jammu, Sahib Chand Madhukar, Jaswaria, Dhadwaria and Kirpal Katochia. Besides these, Bhupal of Guler, some Kings of Kot Lehar, etc. will also join.

Deliberations went on. Accordingly, one small group went across the river to keep watch and send news of the enemy side. Some contingents went to Bhangani to see the place and put up tents and make arrangements for storing groceries and Horse-stables and storage of ammunition and weapons.



Blessings to Mahant Kirpal

It has already been mentioned in episode 62 that Benevolent Guru had employed 500 Pathans as soldiers. On Budhu Shah's recommendation the Guru trusted them. From the book 'Jang Nama' it appears that the ruler Aurangzeb instigated the hill kings to mount an attack on the Guru. He himself, did not act but provoked the kings. That is why they all got together.

From the book 'Jang Nama' it also seems that Aurangzeb intentionally chucked out five hundred Pathans so that they get employment from the Guru and deceive when the time comes.

Further investigation is required but it became true that when the news of attack from the Kings reached Paonta then these Pathans left their jobs and went and sided with the Kings.

In the History of Sikhs is mentioned that the Kings gave lot of temptation to the Pathans and they joined the Kings. In Suraj Prakash it is mentioned that out of the five commanders, one Kale Khan remained faithful but Buta Shah writes that all deceived.

King Fateh Shah promised the Pathans who joined his ranks that besides salary and perks if they won then the loot will be entirely theirs. The Pathans knew all the whereabouts of the Guru's treasure and they felt happy that they would loot

the Guru's treasure and then sit at home with a lot of money. In this way they deceived and joined the hill kings.

See! On one side these five hundred Pathans went away. On the other side, Mahant Kirpal, who was a meditative, lived with the Guru. He was the Head of the Udasi sect and had about five hundred disciples who lived with him. In those days some Udasi sadhus also practiced fighting and possessed arms. The name 'Akhara' meaning arena is derived from these sects. These five hundred young sadhus were robust and skilled fighters. But when they saw that five hundred Pathans have left and joined the enemy side the rest here are those whom the Guru has trained to fight. They are new and much less. On the other side the enemy armies are very large. They thought that the Guru is surely going to lose. The enemy side is already quite strong and now another five hundred have joined them. Then these sadhus also slipped away in the night.

In the morning when the news reached beloved Guru that the Udasis have also left in the night, then Benevolent Guru asked: All have gone or anyone remains?

Then somebody said: The disciples have all slipped away but Mahant is sitting.

Then Benevolent Guru smiled and said: Wonderful! The roots remain. When life is saved everything is saved. If the Mahant had also gone, then the connection with the Guru would have broken. Now it remains. Why bother about such disciples who have usurped their Mahant and gone away. Disciples will come afresh. Go and call Kirpal.

When the Mahant came. He bowed and sat down.

Beloved Guru asked: Mahant dear! Where are your disciples?

Mahant replied: Guru and disciples all are your servants, good or bad, you are the support. You are the image of the Lord and powerful. It is great fortune to have met you. The suffering of births and deaths has gone. Brahma, Sanak, Shesh Nag could not find your limit. Ascetics and saints like Narad sing your praises. They worship your lotus feet. That is their ascetic practice. We are very fortunate. We can see you with these eyes. Vedas and scriptures say that He is beyond intellect but we see Him in your handsomeness. O Magnificent Guru Gobind Singh! Whosoever meets you, how can he leave you? Even the gods have longing for your lotus feet. Your servants have done wrong. Please forgive them.

Benevolent Guru smiled and said: Where the root is green everything is green.

It is worth thinking how much demoralizing and despondency would be the effect on the rest of the army when five hundred valiant defect. Not only defect but instead join the enemy camp. Then another five hundred soldiers walk away. How much heart breaking and discouragement it would cause. The defection of one thousand soldiers at the last moment when the battle is imminent is not a small thing but the Magnificent Guru's own unbending mind is in high spirits. He has imbibed high spirits in his soldiers. None is in despair. Everyone is more than ready. Everybody is preparing for the battle with fervour. Everybody has full faith that

they will win. The true Guru's devotee-soldiers have firm faith that they are going to fight for righteousness. To fight for righteousness is the biggest strength of the mind. So everybody is in high spirits with a strong mind.



Establishing Blockade at Bhangani

We have mentioned earlier that on the eve of the marriage of the daughter of the King of Garhwal and the son of the King of Bilaspur the hill kings had decided to invade Paonta where the Guru lived and now they were proceeding from Srinagar, the capital of Garhwal to mount an attack.

In the book *Bachitar Natak* the Guru has said that King Fateh Shah of Garhwal mounted an attack on us without any reason or provocation from our side.

On one side Benevolent Guru never wanted to fight but on the other side, to remain a coward, enfeebled or to run away or bow down to the enemy, in case of an enforced battle, was against the Beloved Guru's ideal of bravery.

Ideal of bravery means: To fight with a brave heart, with exultation to fight, stand to fight and not fall back when a battle is forced on someone.

So here now, all preparations were underway. We have earlier mentioned that the Guru had decided, "That the battle be fought at Bhangani. Our contingents should be posted from where they have to cross the river Yamuna". Flowing through the hills when the river Yamuna enters the plains, then towards the east i.e. from where the sun rises in the valley called Dehradun and on the west

where the sun sets is the valley of Sirmaur. Magnificent Guru lived at Paonta that is in Sirmaur valley. Bhangani village is situated about ten kilometres from Paonta upstream Yamuna. When we cross the Yamuna at Bhangani we come to Chuaharpur village. Here is a landing place for boats. Landing place means: Here one can cross the river on boats.

The hill kings planned to cross the Yamuna from here and then attack Paonta.

But Beloved Guru decided to occupy this place and engage the enemy here only so that they are not able to reach Paonta and no destruction would happen. Magnificent Guru decided to fight the enemy from here near the bank of the river. Near the bank of the river there was a long plain field. Adjacent to this was another high plain. The Guru's soldiers made a slope there so that soldiers could come and go and military equipment could easily be transported. The idea was that the Guru's soldiers should occupy the higher plain and when the enemy troops cross the river and come on to the lower plain, then the Guru's soldiers should shoot guns and arrows from the high plain. When it comes to hand to hand fight, then the Guru's soldiers should go down, fight and come back and then go down again to fight. The Guru got the slope made and put guards there.

It has been mentioned earlier that five hundred Udasi soldiers who were staying with the Guru got scared of the hill kings and slipped away in the night only. The five hundred Pathans that Saint Budhu Shah had recommended, they also ran away

and joined the hill kings. The Guru went on with the preparations and was not the least nervous.

But he thought it proper to inform Saint Budhu Shah about the defection of Pathans. So, he wrote a letter to the saint informing him that the five hundred Pathans that you had recommended have deceived and joined the hill kings.

After sending the letter, he got ready to go to Bhangani. He left some soldiers at the small fort at Paonta and ordered that they have to guard it in earnestness. Then he got information that the initial arrangements that were required at Bhangani are all done.

Magnificent Guru's paternal aunt's five sons were brave. They were the Commanders in the Guru's army. All five were brave warriors and were expert in all types of fighting skills. All five were much devoted to Beloved Guru. Amongst the five, eldest was Sango Shah. He was an all rounder in shooting, swordsmanship, horse riding and was a known valiant, second was Jeet Mal, third was Gulab Rai, fourth Ganga Ram and fifth was Mahri Chand. They were in exuberance and their contingents were in high spirits. They were almost ready to go to Bhangani when the news came that King Fateh Shah's army is heading nearer.

After taking blessings from Benevolent Guru, instantly they marched towards Bhangani with their armed contingents.

The moment they reached, they entrenched themselves in the entire area.

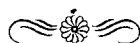
Magnificent Guru also now rode on his horse accompanied by his armed contingent.

Poet Santokh Singh writes: The shouting of slogans was so loud that the entire hill echoed. Great, brave and handsome valiant loaded with armaments rode their horses. Their hearts were in exuberance. They looked forward to fighting. They accompanied Magnificent Guru with the tapping of the heels of the horses. So much dust rose from the ground that the sun hid itself and it became dark. The horses leaped and jumped with smartness. The valiant moved forward riding horses and shouted slogans of killing very loudly. They shouted, "Hill soldiers killed. They are killed".

The army moved swiftly as the breeze moves swiftly. As the torrential rain water flows like a flood, similarly the army soldiers moved fast but in marching style and in rows.

After reaching Bhangani, Benevolent Guru inspected the entire site, made plans and put his Commanders and soldiers at strategic places.

Poet Senapati in his book 'Gur Shobha' writes: The Guru himself came to Bhangani riding on his horse to join in the battle. The sound of drums was very loud. The small drums being sounded in front of the soldiers looked beautiful. The Guru came to the battleground at Bhangani, inspected the entire army and deployed the Commanders with their contingents at all strategic places. Then fighting tunes were played that prompted to fight. The music infused the minds of army men so much that their faces became red.



Army's attack

From the opposite side the enemy troops were coming. Their army was large. Their valiant were selected ones. King Fateh Shah Garhwalia was the Commander. He was a rich King, a clever person and his soldiers were in large numbers. He was in the good books of Aurangzeb. King Bhim Chand in-law made him the leading King for the battle. King Bhim Chand himself also was considered a master of fighting skills. Then King Hari Chand who was considered a master of archery had some lieutenants who were good fighters. Most importantly the five hundred Pathan strong fighters who had the classified information of the Guru's army were with them who were full of greed to loot the Guru's treasury.

Their army crossed the river and came this side and stood in rows ready to attack.

From this side the Guru critically observed the enemy. Bhai Daya Ram was also with the Guru in this observation. It was like this:

Hari Chand Handuria was in the front row. On his left side were the Pathans who had deceived. On his right side were Commanders of other kings. Fateh Shah was at the extreme back and was holding more army to send re-enforcements and was the overall Commander.

The Guru had scrutinized the enemy and was now standing and deliberating when Nand Chand came and informed that one army is coming fast from our back side. Initially, he was wary but then their messenger reached and informed that Saint Budhu Shah with his sons and seven hundred of his disciple-soldiers is coming to join you.

On hearing this, the Guru was pleased and he sent an order to Commander Sango Shah that he should fix up this contingent with his own contingent and he should convey thanks to Saint Budhu Shah.

The news of the arrival of Saint Budhu Shah's army spread in the Guru's army. With this news everybody got doubly exhilarated.

Sango Shah in consultation with the Guru had already chalked out the strategy of the battle and had pitched the battle flag.

Now it was discussed whether we should attack or wait and see whether they attack or first talk.

Soon they mounted an attack.

Sango Shah and his contingent were in readiness. His soldiers rained arrows on the oncoming enemy. At this time a strong breeze blew that was going towards the oncoming enemy with force. Thus the smoke from guns and cannons was making them blind. Most of their aims missed. But the aims of the Guru's soldiers struck well. But nonchalant they went on advancing in the thinking that with their large numbers they will penetrate into the Guru's army but they reached near a place where the Guru's gunners were sitting in hiding. The Guru's soldiers rained bullets from their guns. Three to four hundred soldiers lay dead there. With

so much loss of life the enemy hesitated and stopped. They were about to move forward again when the Guru's soldiers again gunned down more than five hundred enemy soldiers. Seeing their loss Hari Chand withdrew his soldiers back and went to the left side. Fateh Shah asked him: O Hari Chand! From where has the Guru got these skilled army men? Their guns are creating havoc. The Pathans have defected from there and joined here.

Hari Chand said: These Pathans have all the classified information of the Guru's side. Let us put them ahead.

Fateh Shah called Bheekan Shah and said: You know all secrets of the Guru's army. Go ahead and have a hand-to-hand fight. The loot of the Guru's treasury is all yours. We won't ask for a share. You take all and enjoy. With that temptation he brought the Pathans in the front and the contingent of Pathans attacked Sango Shah's contingent with great force.

Sango Shah was a gallant Commander. His contingent welcomed the Pathans with gunshots. The gunshots rained. The swiftness with which they thought that they would win the Guru's soldiers, they could not. Now it was a hand-to-hand fight from both sides.

Seeing this, the Guru sent Nand Chand and Daya Ram as reinforcement to Sango Shah. They rained arrows so sharply that whoever was targeted did not survive.

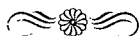
At this site now the fighting became fierce.

Lal Chand boatman was standing close to the Guru. He was a stout wrestler and a strong man.

He took permission from the Guru and went at the site where Sango Shah was fighting the enemy. His rain of arrows shot from his bow killed many. Both sides hailed his archery.

It is written that: On seeing the valour of Lal Chand boatman one Lal Chand sweet-meat seller picked up weapons and reached there. The Pathans knew that the first one is a boatman but the second one is a sweet-meat seller. How has he got the courage to fight?

Now Mahri Chand advanced and got caught amidst the enemy soldiers. With his valour and in exuberance he killed many Pathans. Now his horse was injured and he himself was in danger but Sango Shah saw that his brother is caught amidst the enemy. Swiftly he reached with his soldiers and came back with the same swiftness and brought Mahri Chand out. The Pathans were amazed to see how he could slip out alive from their ring. This was considered a first step towards victory of the Guru.



Fierce Fighting

Fierce fighting went on in the middle sector. Both sides were fighting in frenzy. Little downwards there was a lot of pressure from the enemy side but Budhu Shah's soldiers did not let them move forward. The aim was to engage the enemy there and not let it go to provide help where fierce fighting was going on. This downside plain was very long and the deployment of enemy soldiers was also large. Budhu Shah's soldiers kept them engaged. The enemy tried to advance but when they saw that Budhu Shah's soldiers are fighting valiantly and not letting them advance, then the enemy mounted a fierce attack. Initially all four sons of Budhu Shah pushed them back in defensiveness but now that the attack was fierce, they fought back so bravely that hundreds of enemy soldiers in the front layers lay flat on the ground. Seeing their companions dying the others shuddered with fear.

The Guru himself was keeping a watch on all blockades. Riding his handsome horse he moved sometimes in the down side plain, sometimes in the upper plain, some times this and that side. He checked all. He saw the bravado of Budhu Shah and his sons and the Guru devotees shouted praises for Budhu Shah, his sons and his disciple-soldiers. When Budhu Shah was victorious on the front line

of the enemy, then the enemy stood and withdrew backwards. At this time Budhu Shah with his second contingent mounted an attack on them. The effect of the attack was that the soldiers moved back and then ran away. This would have affected the other soldiers that 'we have lost and we should run away'.

King Gopal Guleria noticed this and hurriedly he tried that somehow I must stop this. He himself came with his contingent and occupied the space vacated by the runaways and engaged the forces of Budhu Shah. Guleria's expertise in shooting arrows and the bravery of his soldiers matched the bravery of Budhu Shah's soldiers. They reached so near that hand to hand fighting with swords started. The saint's soldiers fought back with extreme courage. Both sides fought bravely. None withdrew backwards. Observing the extreme fight the Guru sent maternal uncle along with his contingent to reinforce Budhu Shah's contingent. Maternal uncle and his soldiers shot arrows from the top and Budhu Shah's soldiers fought with swords. Gopal's army withdrew backwards.

Budhu Shah's soldiers then again started shooting arrows. The withdrawal by Gopal's army was diplomacy but it helped Budhu Shah's soldiers. Now maternal uncle's soldiers and Budhu Shah's soldiers both shot arrows with speed. Seeing his soldiers losing courage Gopal aimed an arrow at maternal uncle. It came straight but struck maternal uncle's horse. Gopal wished to go back after shooting. But maternal uncle shouted: O bravado! If you have aimed then wait for the return

aim. He shot an arrow at speed. Gopal was a skilled fighter. He was moving his horse this way and that way. In this way he saved himself but the arrow shot at the ears of the horse and the horse fell down dead. Gopal also fell down but hurriedly got back into his contingent and stood there.

In this battle one son of Budhu Shah was killed. Since the enemy had stepped back from this side, the current fighting had stopped in this area. Maternal uncle went forward and brought the dead body of Budhu Shah's son.

In this way after winning over Gopal's contingent and making them go back, maternal uncle came to the place where the Guru was commanding and told him about winning over Guleria and bringing the dead body of Budhu Shah's son.



Hyat killed

Fateh Shah was overall in charge of the enemy troops. He was looking after the placement of troops. When he saw that their own soldiers are not able to move forward rather they are withdrawing backward, then he sent a message to Pathan Chieftains: Why don't you fight in the battle field with all your might? Why are you trying to save yourself? Where are your arrows and bullets? Now is the time to attack. Why don't you come forward when we have offered you the entire loot? Loot the Guru's treasures and keep them all.

Listening to this Hyat Khan and Najabat Khan came forward with their contingents and started shooting arrows.

Poet Santokh Singh writes: This way or that way riding their horses they killed whoever came near them. They shouted at the top of their voice: Kill. Kill. They shot bullets like rain. The heads of soldiers broke like pitchers and fell. The arms of the soldiers flew like spatulas. This they did to the Guru-disciples. From the Guru's side also arrows shot in torrents and many Pathans lay dead. Hyat Khan challenged and howled, played tricks and attacked.

Seeing this, Udasi saint Kirpal flared in anger and asked the Guru: Hyat Khan is creating terror. His arrows are awesome to our soldiers. If you

permit, should I teach a lesson to this traitor?

The Guru smiled and said: You do not have weapons. How will you kill him?

Then the saint said: I have this club on my shoulder. I have kept this weapon all my life. I will kill Hyat Khan with one hit of this club. With your blessings I won't be the least afraid. If he tries to run away I will break his head in one hit.

The Guru smiled and said: As you please. Go and kill Hyat Khan. As Bheem Sen's knobbed club is well known in the world, similarly, the world will know your club and praise you.

On listening to this the saint hit his heels to his horse and like a breeze went and stood near Hyat Khan and challenged: If you are a warrior come and fight with me. Don't show your back. Come in the fore and let us have a hand-to-hand fight.

Hyat Khan who was moving backwards, turned after listening to this challenge.

Poet writes: Hyat Khan turned this side like if you press the snake's tail, then in rage he turns back. Enraged Hyat Khan pulled his sword out of the sheath and came in the forefront. Now both the warriors stood opposite each other.

Seeing this wonder everybody stopped their arrows and swords and were amazed and watched who is he, who has come with a club to fight Hyat Khan. Meanwhile, Hyat played a trick and with the speed of an eagle hastened his horse and reached the saint and waved his sword and attacked the saint like an electric current but the saint held his club as a shield and the sword hit his club and broke into two pieces. Hyat Khan now tried to save himself.

The saint however was too swift for him. So swift that it was thunder. With both feet in the stirrups he hit the horse with his heels and swiftly reached where Khan was standing. With both hands he held the club, stood up in the stirrups, bent a little and hit the club with full force aiming at Hyat's head. It hit the head with so much force that Khan's head split and he fell down.

The Guru himself has mentioned this: Kirpal enraged, held the club and hit it so hard on the egoistic and tyrant Khan that his head split as if Krishna broke the pitcher. The splash of the marrow from his head came out like the splash of yogurt or butter and spread.



Guru's side in winning position

The battle was so fierce that it became difficult to judge who would win. Both sides were fighting with full strength when Hyat Khan fell down to the hit of the Udasi saint's club. The falling down of Hyat Khan tired out the rest of the Pathans. Meaning: The morale of the Pathans went down.

It was likely that the Pathans might have run away but Bheekan Khan saved the situation and came to the contingent where the Pathans were feeling tired out and shouted loudly in a challenging tone: O Pathans! Bravados! Be brave. Let us now attack with more force. If you runaway now, people will say that Pathans are cowards. See, you have lost from the Sadhus, saints and low caste Hindus. The world will say phew! Fie on you! Then you see we have to loot the Guru's treasures after winning. All of you will go home carrying millions. Come lions, come forward and marry victory.

Hearing his prompt, his contingent started fighting again. Najabat Khan also joined them. Fateh Shah also noticed that the morale of Pathans is going down. He sent his troops to join the Pathans and boost their morale. Hari Chand Handooria shot arrows with great stamina. He was master of archery in his times. His arrows killed many Guru's soldiers. So much so, that there was turmoil in the Guru's camp. Sahib Chand and his contingent were

fighting with full force but their efforts were not bearing fruit. The Guru noticed and sent Nand Chand with his contingent as reinforcement. Daya Ram also took his contingent to hold back Najabat Khan's soldiers. They and their contingents shot sharp arrows and the enemy soldiers fell down in large numbers.

When Nand Chand and Daya Ram came forward, then the soldier's morale boosted and everybody fought in exuberance. Nand Chand now went forward and pierced his spear into a Pathan's body and he fell down. Second time his spear hit the horse and his spear got stuck. Now Nand Chand took out his sword and in a rage killed many Pathans. In this fighting his sword broke into two pieces. Now he took out a small spear from his belt and killed another Pathan. The enemy soldiers were amazed to see his tenacity. The enemy shot arrows and attacked but from this side Daya Ram reached with his soldiers. The Guru sent maternal uncle Kirpal also. Maternal uncle mounted a forceful attack on the enemy line. The enemy shot arrows at him but none could kill. Even after being wounded he kept on fighting. He killed many Pathans and many were injured.

In this way, this side the Guru's soldiers came to a winning position and the enemy who was advancing went back.

Now what Hari Chand did? He deployed Bheekan Khan here and he himself after moving back a little went and hurriedly attacked Sango Shah's contingent.

The Guru has himself written in *Bachitar Natak* as we have mentioned earlier.

Watching all this Fateh Shah crossed the river and came this side and stood behind his army who were fighting. He observed the fighting. He prompted the runaway soldiers to fight back and over-saw the entire operations. With his reinforcements the pressure on Sango Shah increased. The enemy pressure increased towards Budhu Shah's contingent also. Budhu Shah's one more son was killed. But the saint was not nervous. He did not lose courage and went on fighting with a strong mind.



His army flees

Some happenings in this battle were such that the Pathans and Kings were amazed. Those who had never fought in a war, they showed immense bravery. The effect of the Guru's high spirits and enthusiasm was so much that Daya Ram Brahmin became a valiant. Well! He got training and became an expert in the use of weaponry. One Udasi saint got up and killed one prominent Pathan with his club. One sweet-meat seller named Lal Chand saw the fighting and jumped into the battle arena. He accosted one Amir Khan Pathan and killed him in a hand-to-hand fight. Then he kept Hari Chand and Najabat Khan engaged in fighting at one place. Later he went to where Sango Shah was fighting. He judged that if Sango Shah's contingent was overpowered then we would surely lose. Sangho Shah was fighting fiercely and killing the enemy. Seeing this Hari Chand hurriedly came this side. Madhukar Shah Chandel also came this side. Hari Chand shot arrows with great strength. Whoever was hit fell down. Then Jeet Mal saw Hari Chand advancing and came this side and fought face to face with arrows and swords. Now on a hint from Fateh Shah, Najabat Khan also came this side and accosted Sango Shah. Jeet Mal aimed an arrow at Hari Chand but he moved his horse tactfully and was saved. Then again both

aimed at each other but both the arrows hit the horses. Both fell down but were up again. Again they aimed at each other. Hari Chand's arrow hit the target and Jeet Mal fell dead but Jeet Mal's arrow did hit Hari Chand, he swooned and his soldiers carried him back. The Guru's soldiers also brought back the dead body of Jeet Mal.

The Guru praised his bravery and blessed him. On the other side when they carried the unconscious Hari Chand back, then Fateh Shah became very sad. More soldiers came and surrounded him. Bhim Chand was also nearby when Ram Singh, the canon-shooter of the Guru shot a canon. That injured many in that crowd and the rest fled in fear. Fateh Chand also went back, crossed the river, rode a horse and left the battlefield. Seeing him fleeing, even Mudhukar Shah Dadhwalia and Jaswalia also left the battlefield along with their contingents.



Sango Shah Killed

These hill kings fled like cowards but Hari Chand who had become unconscious, regained consciousness but he did not flee. Along with him was Ghazi Chand Chandel who thought it better to die while fighting. The Pathans also did not flee. They stood stubbornly.

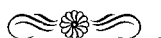
Now, all of them jointly attacked. From the Guru's side, Daya Ram, Nand Chand, Gulab Rai, Ganga Ram and other valiant fought courageously. In this way the fighting became fierce-full. Ghazi Chand Chandel, in rage, kept on advancing. He had a long spear in hand that pierced and killed many soldiers and advanced and accosted Sango Shah but could not compete with him and fell to the ground in pieces. Meaning: He fought to his last, that is the duty of a soldier.

After Ghazi Chand's death Najabat Khan felt more enraged. He swiftly advanced with his Pathan soldiers and accosted Sango Shah who was the Commander of the Guru's army. At one time Najabat Khan and Sango Shah practiced weaponry together in the Guru's army and they knew each other well. They fought with each other so bravely that the soldiers shouted Bravo! Bravo! Later Najabat's sword made a killing cut and Sango Shah was badly injured but in enthusiasm he waved his sword with valour and Najabat was killed. But Sango

Shah also fell down a heroic death.

The valour that Sango Shah displayed today, and the victory whose major parts were his farsightedness, steadfastness and stubbornness in not retreating, was the fruit of his gallantry.

The Guru was so pleased on his bravery that he awarded him the honour of 'King of the Battle'.



Guru's Victory and Cremation of Martyrs

After the heroic death of the 'King of the Battle' the Guru now took the reins of command in his own hands. He advanced with his bow and arrows. After Sango Shah's killing the morale of enemy soldiers had increased and after Najabat Khan's killing their rage had also increased. Now they advanced with rage but were still at a distance from the river crossing. The Guru now shot an arrow from the height that hit one Pathan and he fell dead. Second arrow he shot at Bheekan Khan. It hurt Khan and pierced his horse. His horse fell dead and Khan ran back. The Guru's third arrow also killed one more enemy.

In the meantime, Hari Chand who had become unconscious, as we have mentioned earlier, regained consciousness. He was not visibly injured but due to a blow on head had become unconscious. He observed that 'we are losing'. Fateh Shah has deserted. Bhim Chand who was the root cause of this battle is not coming forward. Other kings are withdrawing, two or three Pathan Chiefs have been killed and Najabat Khan has also deserted. Then in an outburst for bravery he advanced accompanied by his soldiers. He showered arrows so fast that whoever was hit fell dead. He shot two-two arrows

in one go. Whoever they hit, soldier or horse, they fell dead. Again, both sides fought a pitched battle. Killing and advancing, Hari Chand reached a spot from where he could aim at the Guru. So he aimed an arrow that hit the Guru's horse. Second one again came and touched the Guru's ear and missed. Now he shot a third arrow aiming at the Guru. This struck the Guru's belt. However it did give a little prick but could not make a deep wound. Hari Chand today felt sad on his archery skill that he shot thrice at the Guru but not even once made a mark but appreciated the Guru's tactical defensive skill that saved him.

Magnificent Guru writes: When the third arrow hit me, then my wrath awakened.

To tolerate the attack of the enemy three times is the height of tolerance in a valiant. Now the Guru also rained arrows on the enemy. The Guru's soldiers advanced and shot arrows so swiftly as if rained. The Guru now aimed an arrow that hit Hari Chand and he fell dead. Seeing Hari Chand dead, his soldiers and the rest of the Pathans and other hill soldiers all took to their heels. The king of Kot Lahar was also killed.

The enemy soldiers now fled. Everyone is running, some on boats, some are swimming, some are throwing wooden logs and with their support crossing the river. All Pathans, Rajputs, soldiers, ruffians vanished from sight.

The Guru's soldiers wanted to go after them and kill more of them but the Guru ordered not to go after the fleeing soldiers or kill more of them.

Now the priority work was to cremate the brave

dead Commanders and soldiers like Sango Shah, Jeet Mal and others.

Cremation means: The dead body should not remain uncared for but put in fire and burnt.

Burying Budhu Shah's sons, burying is the way of Muslims. They dig a deep grave and bury the dead body in it. Prayers for the other soldiers who died fighting were to be held. As per the orders of Benevolent Guru and his blessings all formalities were carried out in the best possible way. After performing all the rites, the Guru accompanied by his victorious regiments, Saint Budhu Shah and his soldiers came to Paonta. They brought all the wounded soldiers back and their treatment was started.



Blessings to Budhu Shah and soldiers

At Paonta, that day everybody rested. Next day the devotees assembled. The Guru explained to the audience his high ideal, the attitude of the enemy and his courage of not bowing to the kings with folded hands and heads down. He elucidated the ideals of not threatening and not bending to threats or fear. He elucidated that the kings attacked us for no fault of ours. So we did not bend. We were not afraid. We did not accept defeat. We fought. This is to be brave. We are peace loving but brave as well. We have shown that both should go together.

Then he said: Your inner mind should remain attached to the Lord. That keeps your character strong and keeps you in high spirits.

Then prayers were held and he blessed those who had died fighting bravely. It is written that first there was singing of divine songs (*Kirtan*), and then recitation of the scripture and lastly sacred sweet was served. Then the Guru blessed and gave robe of honour to those valiant who had fought and come victorious. The Guru gave money to all the soldiers. He blessed his aunt's three sons who fought bravely and were alive. Two of the dead were honoured with the title of 'King of the battle'.

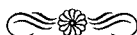
The Guru's eldest son was born at Paonta. He was four months old. In today's assembly his name was announced as Ajit Singh meaning 'always a

winner'.

In the afternoon the Guru was getting ready after having a bath when Budhu Shah came and asked for leave. The Guru blessed gladness of soul to Budhu Shah. His companions and disciples were given five thousand rupees for sweets. The Guru was combing his hair when Budhu Shah asked for the comb. Then benevolent Guru gave him the comb. Along with it he gave one turban as a robe of honour, one dress and one 'Guru edict'. [See Footnote]

The Guru blessed all the valiant and soldiers. Then he blessed Udasi saint Kirpal. He got one turban of saffron colour and gifted it to Kirpal. The saint tied it on his head round his cap. The Guru gave a shield to Daya Ram. The valiant were in exuberance and wanted to attack Fateh Shah but the Guru stopped the soldiers.

Footnote: Aurangzeb was angry with Budhu Shah. After sometime Usman Khan District Incharge of Sadhaura attacked Budhu Shah and killed him. At that time they hid these gifts, turban etc in a masonry wall. In the year 1870 Indian Calendar, the wall crumbled and the items were found safe in good condition. It is said that these are with the ancestors. Later Banda Bahadur executed Usman Khan as a punishment for killing Budhu Shah.



Departure from Paonta

We have already mentioned the battle of Bhangari and the victory of Magnificent Guru Gobind Singh in the previous pages. We come to know of this victory from one poet who was amongst the poets of the true Guru. He writes as follows: Victory in Battle was celebrated with everybody singing praises of true Guru.

Everybody sang with the beat of drums:

You are great! You are great!

Hail! The victory over sinners

Your one glance makes unconquerable, fearless, victorious soldier

Three worlds hell, earth and heaven and 14 regions of universe shouted

Hail! Guru Gobind Singh has come victorious

The above is a writing of poet Senapati who was living at that time. He was one of the 52 poets in the assembly of Guru Gobind Singh.

Then in the book Bachitar Natak the Guru himself writes about the victory:

I have won, by your grace 'O Lord'.

Now listen to what happened later.

There was calm in Paonta. There was grief of the killings of Commanders and soldiers but the exhilaration of victory was so much that it drowned the grief. The Guru's soldiers were in exuberance. They were so enthusiastic that they wanted to

combine their contingents and attack Fateh Shah and after winning him attack other states and go on winning but the Guru said, 'No' and everybody obeyed his order. Even then their gusto swelled. The Guru thought that their gusto should be turned to some other use. It was decided to go back to Anandpur and put the army on building brick houses and other structures and make Anandpur a flourishing town.

The Guru has himself written: When they came victorious from the battle, their feet did not rest on the ground in peace.

The Guru decided to leave Paonta. Camels, donkeys, bullock carts were hired. The first priority was to take care of the wounded. They were sent in comfortable modes. Doctors accompanied them so that they do not have any problem on the way. In this way all arrangements were made and they departed.



First Halt at Laharpur

After leaving Paonta, the Guru halted at a nearby village named Laharpur, so that whatever was needed during the journey may be procured from here or from other nearby villages. The Guru camped near the village Laharpur and went for outings and hunting.

Here was the Game-ward of Sikander Lodhi. Sikander Lodhi was the Pathan ruler of India. He used to come and stay here and go for hunting.

Game-ward is a place where one goes for hunting.

One gentleman named Mukhlas Khan who was a Subedar in the times of the Mughal ruler Shahjahan came here and constructed a fort on a hilltop. This was called Mukhlasgarh. Later Baba Banda Bahadur occupied this fort and named it Lohgarh. Baba himself stayed here and kept on his crusade against the Mughal tyranny. About a kilometre from this place is a village that is now called Tota. The Ranghars of this village stole two camel loads of the Guru that were loaded with luggage, i.e. they stole the luggage-loaded camels. On search, the villagers did not disclose anything. All the villagers knew but none disclosed that stolen camels were in this village. But the theft did come to light and the thieves were caught.

The true Guru said: This village is Tota meaning loss. Till now it is called Tota. Previously it was

called Laha meaning profit.

It is written that the Guru stayed here for ten or twelve days. King Medni Prakash of Nahan sent messages that he wished to come and have the Guru's glimpse. Budhu Shah also came and met the Guru here. The Guru blessed him with the Lord's Name. The congregation assembled and sang divine songs (*Kirtan*) everyday and people became Lord loving. When the Guru programmed to stay here for sometime, then he asked maternal uncle Kirpal Chand to take the caravan ahead along with soldiers and take special care of the injured and halt at short distances.

Meaning: Rest and halt at short distances so that the wounded do not feel any hardship of travelling.

The Guru kept with him some selected lieutenants and soldiers as also the drum of victory. So that wherever the Guru stayed, they could guard his camp.

In this way the caravan went ahead.



Tabra

On the thirteenth day when the divine singing (*Kirtan*) finished, then the Guru looked towards the sky and then towards northwest. It appeared as if he was reading something in the blank space. Then for a long time he remained sitting in deep meditation with eyes slightly wet and closed. Meaning: His soul was immersed in the Supreme soul.

When he got up, then he ordered: We should leave tomorrow. When the front-runner asked the direction, then the Guru said: We may pass through the Ramgarhia ruled villages and let Tabra be the first halt.

"For the next halt" The Guru said, "Wherever the Lord wishes we shall stay there." Next morning Beloved Guru departed from Tota. The miraculous Guru always in blossom of the inner soul rode a horse accompanied by a few devotees and soldiers who were guarding. The luggage load followed.

On the way he saw one Brahmin bowing down to worship the sun.

The true Guru laughed and said: The Lord has created everything for the benefit of man. The sun, light, air, water, earth and sky, everything is for the comfort of mankind. He has created humans as the masters of the world and nature for their comfort. But see man has forgotten his master-

ship. His master-ship was in service and love of the Lord. He has turned away from the Lord and bound himself with the creation. He considers the creation as the Lord. What he should have considered as fearless and comforting, he is afraid of them and considers them fearful. He is the master of his body, body parts, sense organs and mind and has forgotten his master-ship. He is afraid of everything that is powerful in this world and is running after everything that entices. Thus he has become powerless. If he realizes the Lord and remains in His love, then he will get the support of the Lord and will see himself as a master in this world. See! This Brahmin is trembling being afraid of the sun and is rubbing his nose in front of it. But actually the sun is under the command of the Lord. If we love the Lord and live with him at his feet, then why should we be afraid of the sun? It should be that the Brahmin should tell the sun: O Lord of the light, you have power, warmth and electrical power. You give some light and warmth to my body so that my working body should serve me.

The Guru himself has written:

Some stupid people worship the leaves

Some saints and sadhus worship the sun

Some worship bowing down towards west

The Lord is One! There is no second God!

Benevolent Guru reached Tabra. There was no arrangement made for stay but the Guru had already said that the Lord would make all arrangements for us. We need not worry. Our duty is that we should always remember the Lord.

Guru Nanak said: You do not worry. All your worries are with the Lord. When we belong to the Lord, then the Lord helps in accomplishing our work.

It happened like that. When they reached Tabra, the place was already cleaned. Tents were already pitched. Fodder etc. for the horses was already stored. What had actually happened was that the ruler had already got information of the Guru's arrival and he got all the arrangements done. The moment the ruler was informed that the benevolent Guru has arrived, he came to have the Guru's glimpse. He placed a sword in front of the Guru at his feet.

Meaning: He presented it to the Guru with respect and love. He also gifted one horse and five hundred rupees. He gave large number of blankets as gift.

The Guru gifted him a small sword and said: Till such time that you respect this gift your kingdom will remain.

The ruler showed respect to the Guru-gifted sword. He had great devotion for the Guru who gifted the sword.

Giani Gian Singh writes that this sword is still with the heirs of the ruler and they respect it.

In the afternoon the Guru decided to leave and then they departed.



Queen's Raipur

When we go from Paonta towards Kiratpur, then at a distance of about fifty kilometres is a town named Raipur. That is now called Queen's Raipur. This Raipur is about 5 kilometres from Tabra. Here a queen ruled. Her eldest son was a minor. Minor is somebody who has not reached adulthood. According of our Indian Law anybody who is below 18 is called a minor.

The Queen had realized the greatness of the Guru and had become devoted to the Guru. She was craving to have a glimpse of the Guru since long. She made all arrangements for the Guru's stay with respect and devotion in roval style. She arranged a banquet in the fort.

It is written: The Queen herself came to the gate and waved lighted lamps in a circular motion to receive the Guru. She made him sit on a sandal wood seat, washed his feet and drank the nectar along with her sons and became 'ideal disciple' of the Guru.

Till such time that the Guru prepared nectar by stirring a double edged sword in a bowl of water while reciting the scripture, the old practice was to drink the nectar that his feet had touched and become his disciples. To become an ideal disciple the following discipline is followed: Read the scripture, recite the Lord's Name, service, do

goodness to others, charity i.e. to do good deeds and abide by the Guru's commands. Those who tread on this path are called 'ideal disciples'.

The queen served sumptuous food to all. She herself ate the sacred food, the food that the Guru himself gave from his plate. Then she presented one horse and eleven hundred rupees to the Guru and two-two rupees to each one who accompanied the Guru. The queen gave suits as present to the ladies.

The Guru gave one suit, one shield and one sword to his son and a Scripture book to the queen.

The Guru said: Keep long hair. It should ever remain. Refrain from smoking, learn martial arts and accept the Lord's will. Gain or loss whatever be, remain happy. The Guru asked them to remain steadfast in remembrance of the Lord.

Then the Guru visited Tede village about 4 kilometres from there. People offered money according to their capacity.

Capacity means: After spending for one's self from whatever riches the Lord has given, then out of the savings one should give something for charitable purpose according to one's capacity to give. For the ideal devotees the Guru had suggested to give one/tenth of one's honest income for charitable purposes.

The Queen whom the Guru had blessed, kept the Guru's double edged sword, shield and Scripture book on a bed and burnt incense everyday and recited the Lord's Name with love day and night and became one with the Lord.

Meaning: By recitation of Name her body soul immersed with the Supreme soul and she got ecstasy and rapture while living in this world. Her heirs are even now rulers and they respect and adore the things given by the Guru.

It is also said that the Queen's king was alive but being afraid of the Guru he hid himself. But the queen was hospitable to the Guru like a real devotee.

Hospitable means: To welcome somebody with love and humility and be at his service. By doing service to the Guru, she was blessed. When one gets love from a saint or a high person it is called a blessing.

This village is called 'Queen's Raipur'. It appears that this name became popular due to her rule. The queen's love and respect for the Guru has been published in Kalgidhar Chamatkar in detail.



Guruana, Toda and Nada

From the queen's fort the Guru came to Tabra where his soldiers were camping. About half a kilometre from this village exists a Gurdwara where the Guru's tent was pitched. This shrine is called 'Guruana'. The Guru's house or wherever he stayed is called Guru's shrine because of the sacredness.

Guruana means: It has become sacred and worth worshipping because of the Guru's coming here.

Next, the Guru stayed at Toda. This place is about 4 kilometres from Tabra.

The people of the village welcomed him much. It is said that while going to Paonta, the Guru stayed here for one day but there is no memorial Gurdwara built here. He stayed here for one night and blessed one meditative.

Next day, the Guru departed from here and reached Nada. This place is about five kilometres from Toda. No Gurdwara exists but a token structure called 'Manji Sahib' exists. When a structure is built in remembrance of a big or important happening then it is called a 'memorial token'. This place is about three kilometres from Chandigarh station towards south. Here, devotees and prominent citizens were present. Food was ready. The Guru and the entire party and others had lunch here and rested for sometime and then moved forward in the evening.

Dhakoli

The Guru reached and stayed at a place that was near Dhakoli village.

He rested here for the night. This place is about 3 kilometres from the previous halt Nada. Many devotees had already assembled and had made arrangements for the Guru's stay. Grass and fodder for the horses was stored.

Food was ready. The congregation served food with great respect and love.

Next morning in the assembly they first sang *Asa-di-var*. Then they sang more divine songs (*Kirtan*). The Guru gave a beautiful religious discourse.

After the ceremony the congregation prayed to the Guru and told him about scarcity of water in the village.

The Guru listened and said: O dear! Guru Nanak's house is a house of benevolence. He has strength and power to give milk, yogurt and butter if he pleases. To give water is no problem.

Saying this, the Guru got up and in a slow pace roamed around. The congregation followed. At one place he stood still and with force pierced the ground with his spear. Water sprang up from there. The congregation felt wondrous.

Great is the Guru, Great is the Guru, a sweet voice came from all from the core of their heart.

Again they said: Thanks O Lord. Thanks O Lord.

Then Benevolent Guru gave money to construct a well and construct stairs up to the bottom level of the well.

A Gurdwara exists here. There is a tank where water springs up from one side and slowly goes out from the other side. This site is where the road coming from Kalka bifurcates and one goes to Rajpura. At a distance of half a kilometre from the bifurcation on the Rajpura Road stands this beautiful spring and Gurdwara.

This sacred shrine is in Kalsia state about three kilometres from Ghaggar station.



Nabha

Afternoon declined. The Guru left Dhakoli. Leaving Dhakoli they travelled about 3 kilometres and reached a village named Nabha. This Nabha is a village that is on the way to Kiratpur. This is not the prominent Nabha state.

The congregation was awaiting the Guru's arrival. The congregation served the Guru with love. They prayed to him to stay for the night. The Guru stayed here for the night and departed next morning.

A memorial Gurdwara exists south of village Nabha. This is called Choha Sahib. This Gurdwara is in Patiala state. It is about 3 kilometres westward from the railway station.

It is said that the disciple who carried the ninth Guru's head from Delhi to Anandpur stayed here for rest.

From Nabha up to Kotla no sign has been discovered anywhere of the Guru's stay. Khizrabad is also on the way. From Nabha to Ropar the distance is about 24 kilometres. The Guru must have stayed somewhere in between.

In this way at some places he gave his glimpse to the waiting devotees and gave discourse. At some places he stayed for sometime and after passing through Khizrabad the Guru reached near Ropar.

At a distance of about 3 kilometres from here is village Kotla. Here exist two Gurdwaras. Here

prominent Pathans came and greeted him and with great respect took him to Kotla. They served him with great love and gave offerings.

The Guru blessed them with one sword and shield.

He put people on the true path of "Recitation of Name" and moving ahead reached Ghanola. Here a memorial Gurdwara exists. It is said that he stayed here while going also. Giani Gian Singh has mentioned the Guru's stay here while coming to Anandpur.

He writes that from here he reached Kiratpur via village Banga. Kiratpur is about 15 kilometres from Ghanoli.

On the way devotees thronged to have his glimpse standing on the roadside waiting for the Guru. This happened on the entire route from Paonta to Kiratpur.

On hearing the praise of the Guru, people from all nearby villages came and stood on the road waiting for the Guru's glimpse. They brought milk, yogurt, refined butter, sugar, wheat flour and dresses as offerings to the Guru and got blessings from the Guru.

The Guru gave discourses at every place. He told them to accept the Lord's will and be happy and contented. He asked the people to work and earn honestly, share with others and recite the Lord's Name at all times. He told them not to go after the mistaken beliefs that the Brahmin priests have written in books to misguide people for their selfish gains, like memorials built at cremation sites or ashes of the dead or graves or monasteries or evil

stars. These are all mistaken beliefs. Except one God, do not worship anyone. One becomes sinful by worshipping other gods or goddesses. Our religion is. "Recitation of the Lord's name" that gives salvation. Other types of worship take you nowhere and one suffers.



Kiratpur

Now the Guru reached Kiratpur. The Guru's ancestors had colonized this town. In the year 1683 A.D. the sixth Guru bought land from the ruler of Kahloor and colonized it and settled here. Guru Har Rai and Guru Harkrishan lived here. In the times of Guru Nanak, saint Buddhan Shah lived here. He was a devotee of the Guru. Guru Nanak had blessed him immensely.

Since the valiant and others were accompanying the Guru, his party was quite large. So he decided to camp outside the town.

However, many people as also his relatives came to receive him. Both grandsons of Guru Hargobind, Gulab Singh and Shyam Singh came to welcome the Guru. Other family members and prominent persons also came.

The Guru went to the house of Guru Hargobind accompanied by the congregation. He sat in meditation in remembrance of his grandfather. Having met him in meditation, he got up in devotion, said prayers and then sacred sweet was served. The entire congregation felt ecstatic. That night he stayed at Kiratpur. All family members and the congregation rejoiced.

Early morning, the congregation assembled. The musicians sang *Asa-di-var*. After that, sacred sweet was served in plentiful. Then in the morning the

Guru decided to depart. He rode on Prasadi elephant. The valiant rode their horses, some in front and some at rear. Maternal uncle Kirpal Chand had already reached Anandpur along with the caravan.

Beloved Guru had sent instructions that a good quantity of sacred sweet should be ready at the shrine of Guru Tegh Bahadur, the ninth Guru. It should be ready before we reach there. Beloved Guru travelled slowly and entered the revenue limit of Anandpur.



Anandpur

[Anandpur Flourishes Anew]

When we read the line 'Anandpur colonized anew' that the true Guru wrote in 'Bachitar Natak', then we get an impression that the Guru colonized this town now. But it is not so. The ninth Guru himself colonized this town in 1722-23 A.D. The tenth Guru went to Paonta leaving it as a flourishing town. Beloved Guru has used the word colonized that means that after he left the town the hustle-bustle waned, many people left but still some inhabitation was there. The villagers around bought wholesale merchandise from here. Benevolent Guru had also left some of his men here.

But now he came and made it a hustling-bustling town again. He got constructed new buildings such as fort etc. and colonized it anew.

Even before he reached Anandpur, the city hustled bustled with devotees. First were the people who had settled earlier and were left back. Secondly Maternal uncle had reached with a big caravan. Thirdly, people from the nearby villages had come to welcome and have a glimpse of Beloved Guru. Fourthly, devotees coming from different places came to know that Beloved Guru has gone to Anandpur. They also dashed to Anandpur.

There was much gaiety and enthusiasm for the reception of the Guru at Anandpur. Water was sprinkled on the roads in the town and leading to the town so that no dust should rise when Beloved Guru arrived. Thousands of men and women lined up the road in the town and outside the town. At many places devotees stood with baskets of rose petals to shower on Beloved Guru. As he moved forward he responded to the greetings and love and blessed everyone.

Then he got down from the elephant and walked down to the shrine of his dear father Guru. With eyes closed he remembered his father Guru and his unique sacrifice.

Then he walked four times round the shrine, said prayers and sacred sweet was served. Then he went to his old palace, the entire family ate food together and rested. In the afternoon he got ready and came to the audience hall.

He sat in the audience hall till evening. He blessed everyone and fulfilled their wishes. He allayed their sufferings. He blessed the Lord's Name to everyone. When he left everybody bowed till he crossed the gate. Then the mine of benevolence Guru went to his palace and relaxed.

When the devotees came to know that the Guru has left the distant hilly land and has now come to Anandpur, then they flocked to Anandpur.

Devotees kept coming and up to Deepawali their number became uncountable.

The congregation for the Deepawali celebration was uncountable. The offering that came was uncountable.

The Guru started spending the money with the aim that he had in his mind i.e. to imbibe the love of the Lord and to make their minds strong so that people are able to break the shackles of slavery and stand on their own feet.

From amongst the devotees who had come to Anandpur, he started recruiting selected young men for the army and trained them in the use of weapons.

Thus he paved the way for bringing up a handsome, befitting and strong army. There would be none who would defect at the last moment or were not true to one's salt. Not true to one's salt means: Not true to one's employer. Such persons would deceive and join the enemy as it happened at Paonta. Equipment was needed for the army. Factories were set up to manufacture arms and ammunition, swords, guns, bullets, small cannons, big cannons, pincers, other implements and all such things were to be manufactured here. In case of war, forts, armouries, cannon sites on battlements were required. Sites were selected and construction work started. The Guru engaged skilled workers for all these jobs.

It became necessary to have a marketplace in the town where so much activity had to happen so that everything would be available easily. Site for a market place was selected and construction work started.

The Guru wished that along with Spirituality the people should be brave and strong. Both the ideals were pursued with great fervour at Anandpur.

The army that came up now was strong and

powerful. Stories of heroic deeds of past heroes were narrated to them to imbibe bravery in them. These stories were mostly in poetry and were called *vaars*. The musicians sang these *vaars* and filled the minds of the soldiers with valour. Then the soldiers were given lessons on intelligence and diplomacy. They were educated to understand things properly so that they would not be deceived. Anything that is thought out from different angles, is justified and one comes to a certain conclusion is called diplomacy. The Guru advocated diplomacy with honesty.

Meaning: One should save one's self from a difficult situation with cleverness but in no way leave truth. One should not resort to hypocrisy, lies or deception of any kind.

In this way the soldiers were told to be steadfast on the religious path and shy away from sinful acts at all times. For this purpose discourses were given and they were told to recite the scripture and understand the meanings and then more importantly go on the path that the scripture tells us.

The devotees were made to understand what is the real aim of this human life and the reason why the Lord has sent us to this world.

A Guru-disciple should always do goodness to others. He should not be proud. If he has to die for the sake of religion or respect, he should not hesitate. He should not deceive anyone nor make anyone suffer.

The scripture tells us that the Lord's Name is everything. Recitation of Name makes you meet the

Lord. The Guru said the same what Guru Nanak had said:

Recite the Lord's name with love.

Give charity.

Keep the body and mind clean.

Imbibe the Lord's Name in the mind and don't let lies and deception come near.

They make the mind dirty. When the mind is clean, then one gets ecstasy while reading the Holy Scripture. One relishes the recitation of Name. One is enthused to do goodness to others.

Now with this Name, charity and cleanliness the Guru added bravery that was initially enthused by his grandfather Guru Hargobind.

Guru Hargobind said: Forgiveness is first bravery. Charity is second bravery.

If needed give your life for the sake of religion. This is the third bravery.

But the fundamental is "recitation of the Lord's Name."



Guru Counsels at Anandpur

○ Ignorant man, take the Guru's counsel'. The fifth Guru said this in the Scripture Sukhmani Sahib.

It means: O dear! Listen to the Guru's counsel and live your life according to that.

Guru is Guru and disciple is disciple. The Guru gives counsel and the disciple imbibes that counsel. The Guru gives counsel that gives salvation to the world. The disciple imbibes the Guru's counsel and gets salvation for himself and gives comfort to the world.

From Anandpur the Guru went to Paonta. What counsel did he give to his disciples when he returned from Paonta to Anandpur?

The reply to the question is as follows:

1. Steadfastness in religion.

The Guru witnessed that the people of the country were not free. They were under the rule of the invaders who were tyrants, who were converting Hindus to Islam by use of force and in the guise of religion they committed atrocities that could not be said nor endured.

So, the first thing that he preached was to remain steadfast in religion that was initiated by Guru Nanak Dev, the first guru. With this the soul flourishes. Man's character develops. He becomes

broadminded. He feels the suffering of others. He himself has peace of mind and wishes goodness and comfort for others. His vision becomes sublime. He sees everything with a sublime vision. Not only he lives a life of ecstasy in this world, for the next world too he gets eternal happiness.

That is why the master of spirituality the true Guru continued with the tradition of early morning divine singing and evening divine singing. Besides that he gave discourses as before.

He blessed the Lord's name to all and told his disciples in a loud voice to do away with empty rituals and recite the Lord's Name with love and attention.

Whosoever does so will cross the worldly ocean of fire and be above the cycle of births and deaths.

Meaning: They will get salvation

2. Truth.

The Guru taught the disciples to remain steadfast in religion. He taught his disciples to remain firm on truth. One may die for the sake of truth but not leave truth.

3. Sacrifice.

When the tyrant ruler's cruel hand came on Guru Arjan Dev and Guru Tegh Bahadur, then they gave their life. They sacrificed their heads but did not give one thing, never gave it. That was steadfastness on truth.

The Guru called it *Sirir*. Meaning: He gave his head but did not give up his true religion.

None else in the world did such a big sacrifice

that Guru Tegh Bahadur did. He did not give up his religion on the cruelty of the tyrant ruler but preferred to sacrifice his life and left this earth. He did not heave a sigh while sacrificing his head.

Like a pitcher breaks with the hit of a stone, similarly, he gave his life. This example of such high moral standard enthused strength and life into the lifelessly living people.

4. High Spirits

King Bhim Chand in his mind, harboured enmity against the Guru. And for that reason the Guru left his house and the land purchased by his father Guru at Anandpur as a snake leaves slough. He went and stayed in another state but there also he continued his work towards his aim as before. He taught us not to get nervous about anything. Always remain alert. One may tolerate but not give way under pressure. One may get hurt but one should not feel weak. Even in a calamity remain strong, have full faith in your mind on the Lord and never forget Him. The servant always, at all times has support of his Master, the Lord. Always try to keep this in your mind.

5. Un-disturbed

At Paonta again a serious trouble arose. The hill kings invaded without any provocation. This was time to feel perturbed. But he did not get nervous. See! Battle is on and five hundred Pathan soldiers defect. Not only did they go away but they turn disloyal and join the enemy. This is time to lose courage but he never lost courage. Then see! In the

day this loss happens. At night another five hundred soldiers of the Udasi sect run away. This is the time to despair but no he is not disturbed.

The battle is on. One valiant Commander is killed. He does not lose heart. Later, Sango Shah, the King of the battle, Commander-in-chief of the army is killed. He does not reverse his drums and run away. Instead in readiness with his bows and arrows he himself comes forward in the battlefield. He takes charge of the command of his entire army and continues the fighting. He even goes in the danger zone where he is hit with arrows thrice. But he is not afraid and his heart does not sink. Instead he shoots arrows with more enthusiasm. Not one but he rains a shower of arrows. What is the result? He becomes victorious.

In Bachitar Natak he writes: I was victorious. But see, what does he say?

He says:

I was victorious

It is the Lord's grace

He set an example for us and said: Do not sit in despair. Keep yourself busy. Keep moving. Do not leave your endeavour. Have faith in the Lord. Don't let selfishness come near you. Remain in endeavour for doing goodness to others and for doing goodness to the nation. Do not bend. Stick to your ideal and do not leave the effort. Whatever happens is will of the Lord and never sit lost. See everything as will of the Lord. We are servants of the Lord. The Lord is always victorious. Victory is His. So victory is ours.

See! The Lord blessed the Guru with victory. The Lord gave him success. The enemy who had come to crush in the battle of Bhangani themselves got crushed and ran away. But the Guru did not take pride in his victory. He succeeded. He was victorious. He demonstrated to his disciples how to remain peaceful and humble even in victory.

But he did not let the enthusiasm of victory go waste. To keep it up he decided to move to Anandpur, his father Guru's own purchased land and put the soldiers on construction and development work at Anandpur.

He taught us that we should not let the aim go away from the mind. Have faith in the Lord. Be sincere in your endeavour and be brave. Face every difficult situation with wisdom but with honesty. If you keep treading on the path steadfastly with your aim in mind, then the Lord to whom you belong, on whose support you do not fail in your endeavour and live in high spirits, that Lord will make you succeed."

6. Do not enslave

Do not make anyone as your slave. Do not take away anyone's freedom.

The Guru's ideal of victory was neither to encroach upon the rights of others nor to encroach upon their freedom. His ideal was: Don't be afraid of anyone nor frighten anyone to fulfill your selfish gains. Give comfort to the world. Think good of everyone. If you get a chance, then do goodness to others as per your capacity. Even if you have to sacrifice your life, remain steadfast on truth and

perform all jobs without fear. Keep yourself in endeavour truthfully and sincerely. Remain in freedom and give freedom to others.

7. Love of the Lord.

From beginning to end Beloved Guru's teaching is to love the Lord

*Never forget the Lord. Remain in devotion.
Do not forget the Scripture and the Lord's Name.
Remain at His refuge.*

Pray:

*O Lord! Waheguru! keep your hand on my head
and save me.*

The Guru said: Have faith that those who recite His name incessantly and immerse in His love, the Lord protects them at all times.

*Pray: O Lord! Waheguru! the all powerful and
strong Lord, we fall at your feet and greet you
many times. O Lord! Waheguru! Give your hand
and save us from wavering.*



Scripture of 'Magnificent Guru with the Plume'

Our one love with the beloved true Guru 'King with the plume' is that we love his Scripture. Magnificent Guru Gobind Singh, the Guru from the heaven was on the seat of Guru Nanak and he was the image of Guru Nanak. He said and wrote scripture like Guru Nanak. His words are Holy scripture. It is our duty to read the scripture and get support from it. At some places there is a deep prayer in his scripture. It is in the language that was spoken in Patna when he lived in Patna.

Being heavenly and sublime it gives ecstasy. Early morning one reads Jaap Sahib. While preparing the nectar his scripture is read. We give below one prayer from his scripture and its meaning. It is suggested that this prayer, every disciple and every child-disciple, brothers and sisters should recite from the core of their heart.

ਮੇਰੁ ਕਰੋ ਤ੍ਰਿਣ ਤੇ ਮੁਹਿ ਜਾਹਿ ਗਰੀਬ ਨਿਵਾਜ ਨ ਦੂਸਰ ਤੇ ਸੋ॥
 ਭੂਲ ਛਿਮੋ ਹਮਰੀ ਪ੍ਰਭ ਆਪਨ ਭੂਲਨਹਾਰ ਕਹੂੰ ਕੋਊ ਮੋ ਸੋ॥
 ਸੇਵ ਕਰੀ ਤੁਮਰੀ ਤਿਨ ਕੇ ਸਭ ਹੀ ਗ੍ਰਿਹ ਦੇਖੀਅਤ ਦੁਬ ਭਰੋ ਸੋ॥
 ਯਾ ਕਲ ਮੈਂ ਸਭ ਕਾਲ ਕ੍ਰਿਪਾਨ ਕੇ ਭਾਰੀ ਭੁਜਾਨ ਕੋ ਭਾਰੀ ਭਰੋਸੇ॥੯੨॥

Meaning:

*O Lord! Waheguru! Me worthless like a straw
 You raise me high like Sumer mount.
 There is none else except You who is benevolent
 to the poor.*

*O my own Lord! Waheguru! Forgive my faults
 because I am intensely full of faults.
 Tell me, is there anyone who has more faults
 than I have?*

*Those who have recited your Name, their houses
 are full of riches.*

*In this Un-enlightened era
 Only the Lord who has the strength of the sword
 of death is the support.*

*He is the one who raises the humble to high
 with his grace.*

We should always have faith in Him.

Read one more paragraph from his scripture.

ਆਦਿ ਅਭੇਖ ਅਛੇਦ ਸਦਾ ਪ੍ਰਭ ਬੇਦ ਕਤੇਬਨਿ ਭੇਦੁ ਨ ਪਾਯੋ॥
ਦੀਨ ਦਯਾਲ ਕ੍ਰਿਪਾਲ ਕ੍ਰਿਪਾਨਿਧਿ ਸੱਤਿ ਸਦੈਵ ਸ ਛਾਯੋ॥
ਸ਼ੇਸ਼ ਸੁਰੇਸ਼ ਰਣੇਸ਼ ਮਹੇਸ਼ਰ ਗਾਹਿ ਫਿਰੈ ਸ੍ਰੁਤਿ ਬਾਹ ਨ ਆਯੋ॥
ਰੇ ਮਨ ਮੂੜ ਅਗੂੜ ਇਸੇ ਪ੍ਰਭ ਤੈ ਕਿਹ ਕਾਜਿ ਕਹੋ॥੪॥

Meaning:

The Lord always was in the beginning.
He is without form.
He cannot be seen, but is always present.
Vedas and other scriptures have not been able to bring out His secret.
He is benevolent and gracious to the poor. He is a treasure of grace.
He always is. He is omnipresent. He lives everywhere.
Sheshnag, Inder, Ganesh, Shiva and the Vedas tried to find His limit
But they could not find His limit.
O my foolish mind!
Why have you forgotten such a perceptible Lord?
Do not forget Him and always recite His Name.

